CHRISTIAN Geography and Arithmetick.

Or a True Survey of the

WORLD:

Together with the right Art of numbring our dayes therein.

Being the Substance of some

SERMONS

Preached in *Bristol*:

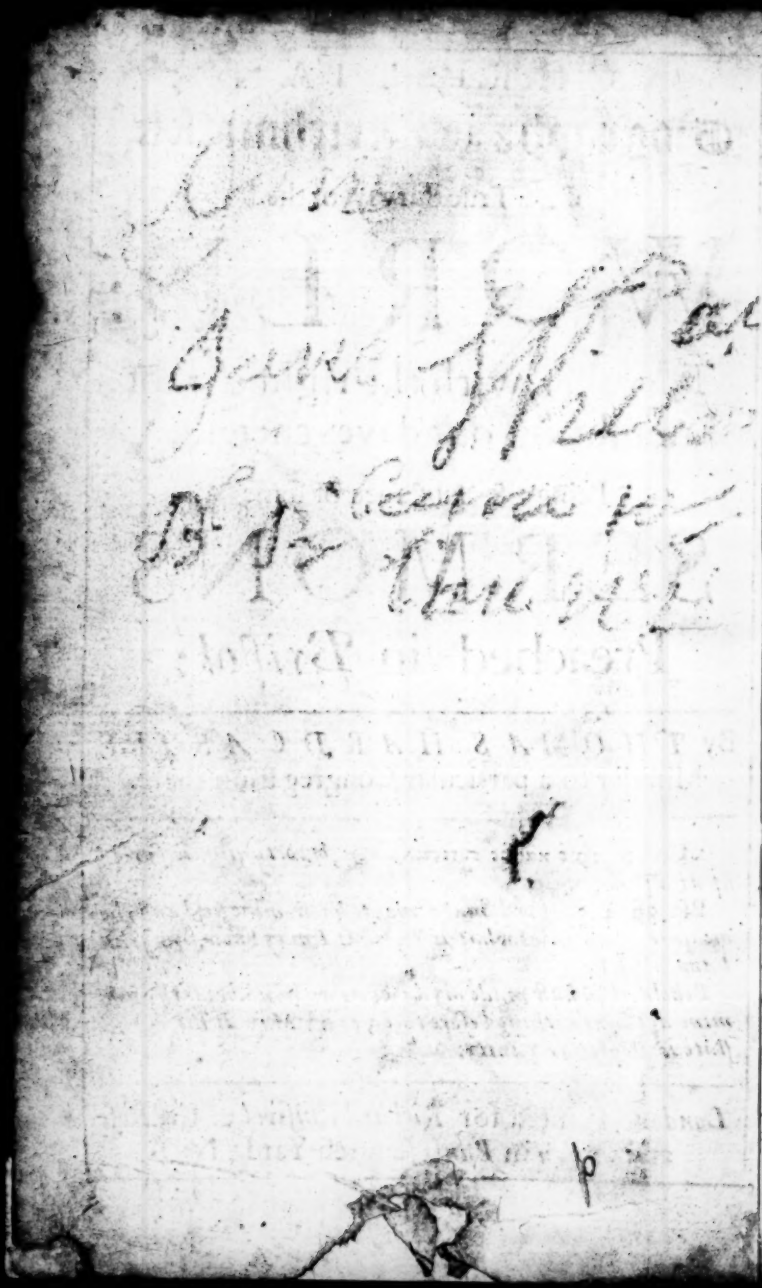
By *THOMAS HARDCASTLE*
Minister to a particular Congregation there.

1 Cor. 7. 29. ὁ καιρὸς συνεσταλμένος, *opportunity is furled up as a sail.*

Psa. 39. 4, 5. *Lord make me to know mine end and the measure of my dayes what it is, that I may know how frail I am*

Behold, thou hast made my dayes as an hand-breadth, and mine age is as nothing before thee; every Man at his best Estate is altogether vanity.

London, Printed for *Richard Chiswel* at the *Rose* and *Crown* in *Pauls* Church Yard. 1674.



To my Honoured and worthy Friends, Mr. *John Smith*, and his beloved conſort, Mrs. *Anne Smith* at *Batterſee*.

BY prefixing your names, the World will eaſily ſuppoſe me under great obligations to you, though it is as far from my deſign, to give, as I know it is from your deſire, to receive flattering expreſſions. A few Weeks ago I thought

my ſelf far enough from making uſe of your Names, or any ones elſe in this kind. The ſence of that Providence * which you met with, when you were laſt at *Briſtol* (which did ſo ſuddenly bring you even to the Gates of Death, and almoſt as ſpeedily reſtored you again) did give conception to the moſt of theſe * meditations: and becauſe your urgent affairs prevented you of the opportunity of hearing them Preached, I was willing you ſhould have a ſight of them, that they might be your monitor and keep you company; the beſt ſtand in need of their *Memento Mori's*: for whichpurpoſe I began totranſcribe them, intending nothingmore than your private view; but continually &* ſternuouſly followed with theſe conſiderations which daily increaſed upon me, and would not be avoided, *viz.* That I had many Friends

A dangerous fall at a Trap-door

Pſa. 90. 12.

Bramham
Toulſton
Oglethorp
Leeds
Shadwel
Wakefield

Friends in *Yorkſhire*, where I drew my firſt Natural and Spiritual Breath, for whom I have endeared affections, and whom I have daily in my remembrance; that the firſt fruits of my Miniſtry was ſown among them; that I had ſpent ſome years there in ſeveral Places, Preaching the Goſpel of the Kingdom, the Lord having made my poor Endeavours uſeful to ſome: and eſpecially that I ought not to forget, how *Satan* envying the Converſion of Souls, and that the Lord Jeſus ſhould have any Publick Worſhip, did ſtir up ſome of his Inſtruments (Perſecutors and Apoſtates) ſeveral times for ſome Years together to Moleſt us, Fine us, Impriſon us, and Impoveriſh us; alſo how Graciouſly the Lord was pleaſed to manifeſt himſelf in our Aſſemblies, and ſo by his Spirit won-

Pontefract
Hull
Beverly
Langlon
Thoraby
York
Barwick
in Elmet
&c.

wonderfully to ſupport, ſtrengthen and incourage us under loſſes & long confinements, that through Divine aſſiſtance we were enabled to hold on in the Lord's way to the laſt; thoſe that gave us trouble being in the iſſue, either weary of their own Work, or convinced of the honeſty of our's, and the integrity of our Hearts therein: that theſe my Fellow-ſufferers together with all the reſt that did ſympathize with us, and remember us in our bonds, as bound with us, ſhould be under ſome viſible Character of my cordial Love, and ſeeing the Providence of God had for the preſent ſet me at ſo great a diſtance from them, that I was utterly diſabled from doing or receiving good among them, I ſhould put ſomething into their hands, which might ſtir up their pure minds by way of remembrance.

brance. I knew no more Uſeful Leſſon to recommend to them, than this of Right Numbring their Dayes, which may put them upon a ſerious conſideration of their dayes paſt, a due improvement of the preſent, and an Holy preparation for thoſe few and evil ones that are remaining. 2 *Pet.* 3. 1.

I am alſo made in this ſmall undertaking, to have a ſincere reſpect to the Members of that Antient and Honourable ſociety (whereof you are now a member) formerly walking with Mr. *Henry Jeſſy* where for ſome time; I did enjoy Comfortable Communion, till the Providence of God removed me thence. *Now under the care of Mr.* Jam. Fitten *my old Friend & Fellow ſufferer and Mr.* Hen. Forte

And now I know that you will not be troubled, that you have been the occaſion, and made way for me, that I might diſcover ſome of that true Love I have for my old Friend (and

Native Countrey) whoſe Souls I hope I could ſerve with laying down my own Life. But that I may not grow tedious to you, I ſhal only further tel you what I lately heard of you, from the mouth of a Judicious Chriſtian, who hath many years been intimately acquainted with you, both before and ſince your (ſignal) Converſion: * more need not be ſaid of the beſt Saint in the World, and leſs cannot be ſaid of the weakeſt; I confeſs I was much taken with the expreſſion, and therefore mention it not only, becauſe it is inoffenſive (having neither flattery nor reflexion in it, both which I loath) but becauſe it may be of uſe to ſome; if he had ſaid you had been an honeſt Manwithout faults, or but with a few; or if he had ſaid, that he is a Man bleſſed with rare accompliſhments, admirable

Mr. Smith is an honeſt Man with all his faults.

mirable endowments, he can ſpeak with the tongue of Angels, he hath the gift of Prophecy, and underſtands all Myſteries, and all Knowledge, he is willing to beſtow all his goods to feed the Poor, and is ready (if need be) to give his Body to be burned *&c.* 1 *Cor.* 13. 1, 2, 3. But he hath *one* Fault, I ſhould have liked it leaſt of al, for it would have looked like that in 2 *Kin.* 5. 1. Now *Naaman* Captain of the Hoſt of the King of *Syria*, was a great Man with his Maſter, and honourable, becauſe by him the Lord had given deliverance unto *Syria*; he was alſo a mighty Man in valour, *but he was a Leper*: Or like the young Man in the Goſpel, whom Jeſus kiſſed, and his Neighbours applauded, *but he lacked one thing*, *Mark* 10. 21. It ſeems the Righteous Man with his ſeven falls a day remains an upright

Man,

Man; for he doth not fall willingly, he riſeth again ſpeedily by Repentance, and he mourns daily over his many humane frailties and infirmities: *David*, and *Job*, and *Peter*, were honeſt men with all their faults, though if the leaſt iniquity be allowed and indulged, no Man can be an honeſt man with all his good Works, and Religious performances. But Sincerity is a Grace of that excellent Nature, and univerſal influence, that it gives Life, reality and a beautiful complexion to all other Graces; it unſtings infirmities in the ſight of men; and (*through the merits of Chriſt*) gives boldneſs to tranſgreſſing Sinners, to draw near to the King of Heaven, not only with expectation of acceptance, but of complacency and great delight.

Pro. 11.20. *Heb.* 10.22

Laſtly, For you (* my dear Friend) I have only this to ſay to you

Mrs. Smith

you, that I am perſwaded your Soul's in a good ſtate for all your fears and complaints of a treacherous and unbelieving Heart, which are incident to the beſt of Saints, and which the Lord ſomtimes for reaſons ſuffers them to be attended with more than ſome weaker Chriſtians. That you both may grow in Grace, and eſpecially in the Life of Believing, and be found ſtill in the exerciſe of thoſe good Works, (as the Lord ſhall enable you) of Goſpel-Hoſpitality, of entertaining Prophets and Saints (though ſtrangers and exiles) with your liberality and bounty to the poor Saints and People of God, and that under that very conſideration and denomination without more private and narrow reſpects: that you with all your faults, and you with all your fears may be preſented blameleſs at the coming

ing of our Lord Jeſus Chriſt; and when your little time is expired in this troubleſome, reſtleſs Earth (whereas a Man uncannot find a place to ſet his foot eaſily) be ſafely landed in unconceivable and immenſe Eternity, ſhal be the conſtant Prayer, vvhilſt time laſts, of

Your Faithful true
Friend in Him
that is true.

T. H.

To

To my loving Friends the Members and Hearers of that Congregation, which I ſtand related to as *Miniſter*:

Dearly beloved Friends,

IT would ſeem ſtrange if I ſhould leave you out in this affair, ſince what is here publiſhed was Preached among you, and they were your Sermons in the Preaching. I have not much to Communicate to you in this manner, having ſo many ſeaſons of ſpeaking to you, (bleſſed be God

God or the continuance of them) only meeting with this fair opportunity, I cannot but make mention of that Univerſal and continued Affection, I have met with from you, ſince the Lord by his Providence brought me among you. I cannot likeniſe but take notice, (to the praiſe of our Lord and your incouragement) of that Union Love and moderation there is among you: notwithſtanding ſome difference in apprehenſion, your ſoundneſs and ſtedfaſtneſs in the Faith of the Goſpel, your zeal and Love to the Name, Honour, Offices and ſtanding Ordinances of the Lord Jeſus in this Age, wherein he hath ſo many ſorts of Enemies appearing againſt him; your peaceable diſpoſitions, together with your readineſs to ſuffer for, rather than run from the diſcharge of your Duties and Conſciences towards God, when Perſecution and trouble threatned you, &c.

Mat. 28. 20 * Ἕως τῆς συντελείας τοῦ αἰῶνος.

1 Cor. 11. 26. ἄχρις οὗ ἔλθῃ.

Let

Let me exhort you to Bleſs the Lord for, and improve your preſent liberty; pray that thoſe whom the Lord hath made to ſee it their intereſt not to fall out with Religion, may come to ſee it their chief concern to fall in with it. Prepare for worſe times, and endeavour to ſee your own ſins to be the procuring cauſe of them; make trial what influence the right meaſuring and ſpending of time will have upon the power of Godlineſs which is ſo much decayed. Be careful to grow in Grace, and go on as it is your true deſire, to ſtrengthen Chriſtianity yet more in its more principal and vital parts, keeping up Communion with God in ſerious meditation and fervent Prayer, giving Religion an honourable and chief reſpect in your Families; daily renewing Acts of Faith and Repentance, watching carefully over the Tongue: looking well to the

Hands

Hand's that they over-reach not, nor withhold more than is meet; to the feet and converſations that they be preſerved without grieving and offending ſlips and falls, &c. *Finally, pray for me earneſtly that I may approve my ſelf a Work-man that need not be aſhamed; If you would feel my Sermons, let me feel your Prayers, and be helpt by them. I ſhall conclude with that needful admonition,* Revel. 16. 15. *From which I have lately Diſcourſed largely to you,* Behold I comeas a thief, bleſſed is he that watcheth and keepeth his Garments, leſt he walk naked and men ſee his ſhame. *That you may ſtand compleat in all the will of God and be kept by his Power through Faith unto Salvation, is the conſtant prayer; and through Divine aſſiſtance, ſhall be the Hearty Endeavour of*

Your faithful (though unworthy)
Servant in the Work of the Goſpel.
T. H.

To Young Men.

THis little piece may be of uſe to you to carry in your pockets, and read a few lines in it every day; you that think your time is before you, may yet have out-lived, and left your ſeaſon behind you. You have had many powerful Sermons Preached to you, many excellent Treatiſes dedicated to you, many fervent Prayers put up to the Lord on your behalf, many loud calls and grave admonitions from God, your Parents, Maſters and Relations; and if you could but ſee your time to be pretious, it would make all effectual for the welfare of your Souls and Bodies, your true Honour here and Glory hereafter. Are

not you found ſometimes in the practice of ſome things, for which the Lord of time never created any time ſave a reckoning time? can you rationally conceive that God ever made any time for Idleneſs, for Drinking, for Gaming, for vain ſporting and pleaſure, for dancing, for frothy, (or filthy) communication, for unruly paſſions, or any uncomely behaviour? I ſhall only recommend thoſe two known words of *Solomon*, *Rejoice* (at your utmoſt peril) and * Remember (for your unſpeakable benefit.) The Lord help you to give to him your early and morning time and ſtrength, he will take it kindly, and reward you Honourably.

Eccl. 11. 9.
Eccl. 12. 9.

Farewel.

A

PREFACE

TO THE

READER.

Chriſtian Reader,

IF the ſhortneſs, ſwiftneſs, and importance of time were well weighed, what a change ſhould we ſee in the World! That Men may make truer and better meaſures of it, than they have done in the honeſt deſign of this ſmall Treatiſe. I have ſometimes thought that if Perſons would conſider their words before they ſpeak them, and view their Actions before they do them, and value their time before they lay it out, what examplary Chriſtians would they be found! Thou wilt find herein ſome account of that expreſſion of Job, Man that is born of a Woman is of

Job. 4. 1. few dayes and full of trouble, *some discoveries of that large influence, the right numbring of our dayes has upon true Godliness in all the parts of it: the Discourse is calculated in an special manner, for such sincere Souls as more affect matter than phrase, who desire to know only that they may practise, and place happiness not in speaking, hearing, or knowing, but in doing; and therefore I have gone in a plain and familiar way, consulting the weakest capacities. What good fruit should we bring forth if we laid in this ground, that the pleasures of sin, and worldly grievances are but for a season! what good seed would be sown for our Eternal welfare and being in the World to come! I could tell thee of strange effects, which the true consideration of the transitoriness of this Life, the certainty of Death, together with the duration of Eternity, hath had upon Men, to put them upon laying up a good foundation for time to come. I would take the liberty to recommend unto thee, one or two passages of a story made use of by an eminent Minister long since with God, which together with some other remarkable observations and hints of his, which I have quoted in the following work were communicated to me by a good old Puritan one of his*

Mr. *Gar.* Minister at *Leeds* Author of the Demonstrati-

his hearers. One ſtory relates the converſion of King Edwink *about the year* 600 *together with his Kingdom, which contained eſpecially* Yorkſhire. *Thus a wiſe Courtier of his, when he heard of a Chriſt, that promiſeth Eternal happineſs was Preached unto him, reaſoned with him: This preſent life of our's, O King, ſayes he, in regard of the uncertain time that was before us and ſhall be after us, is but like the flying of a Bird here, through your entry in at one door and preſently out at another, whilſt you and your Nobles in a ſtormy bluſtering day ſit warm here about your Hall-fire; the poor bird for a ſmall moment of time whilſt ſhe was in your entry felt not the cold and ſtormy weather, but that was for a very ſhort moment and preſently ſhe did but as it were dart through from ſtorm to ſtorm: ſo this preſent life of our's, is but a very ſhort thing, but a Bird's flight through your entry, what went before and what follows after we utterly know not, and therefore if this new Doctrine bring us any more certainty, and after a ſhort flight through this entry, can tell us how and where we ſhall live happy for ever: by all means let us imbrace it, this was a great motive to his converſion as alſo of his People.*

on of the Reſurrection of Chriſt.

Mr. *Mansfield Caſtle*

The other passage is of the Son of an Heathen Emperour, *whom his Father, for fear he should turn Christian, laboured by all means to keep from entertaining a thought of future happiness, or of Death, or of the shortness of this World's pleasures, lest hereby he should be driven to embrace the* Christian Religion, *that promiseth after this Life, an Happiness and Inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for us. The* Emperour *that his Son should never think of any such future happiness, caused him to be brought up in a most Glorious Palace, and attended there with gallant attendants, fresh and comely and youthful, and that he should never see nor hear of the miseries of this Life, as Death, old Age, Sickness, Poverty &c. to the end that he should think of nothing but the present happiness; afterwards the young Man desiring to recreate himself with going abroad, his Father appointed that the officers should take order that all things irksome and unpleasant should be removed out of the way, and that there should be nothing but Song, and Musick, and Dancing, and delightful sights in his way; but upon a time through the negligence of his Officers, he espyed an old decayed writhen*

Man ready to drop into his Grave; whereupon being somewhat moved, he demanded what would become of that Miserable Creature? Answer was returned that he should shortly Die, and be Buried in the Earth, and what shall all Men Die likewise saies he, or some on'y? nay all say they, all must Die; and within how many Years? Eighty or an hundred at most, and when he had heard this, it would never out of his thoughts but still he was mourning out these Words, and what shall Death also seize within such a time upon me, shall I within such a time bid farewel to all my Pleasures? why then Laughter thou art mad, and Mirth what dost thou? and why should Madness be in my Heart whilst I live, and after that go to the Dead, and then to have a Living Dog to be better than I a Dead Lyon? and thus his troubled Heart coursed him with these thoughts, and would never let him rest till Christianity brought him to a lively hope of that other Happiness: Now it were good, as this made him of a Pagan a Christian, so our Hearts would course us thus to make some of us that are Christians only in shew to be Christians in Power, and to be Sanctified by the Spirit of Regeneration that when we fail we may be received into Everlasting Habitations:

Et me mors me aliquando corripiet.

And the Earthy house of this Tabernacle shall be dissolved.

ἀναπαύου. *what a Madneſs is it counted in the fool in the Goſpel, to ſay Soul ſet up thy Reſt, when he was removed before he had well warmed his ſeat! One of the Ancients tells a Story of one whom the World did ſtrive as it were to make Happy, he had an Healthful Body, he had pleaſant Friends, fruitful Grounds, good Succeſs in all things and what elſe might make for his pleaſure; and yet was miſerable becauſe he feared ſtill, leſt all theſe might quickly have an end: now he was well but he could not tell whether he might not be Sick ere to morrow, now his Friends were Faithful, but &c. The Sea is not to be truſted no not when it ſmiles upon us, in a moment it is all in a Storm, and the ſame Day Ships are ſwallowed up there where they played at Anchor before. How much does it concern us to learn the meaning of that, Eccleſ. 7. 2.*

Eodem die luſerunt navigia ſorbent. *Sen.*

It is better to go to the Houſe of Mourning than to the Houſe of Feaſting, for that is the End of all Men, namely Death, and the Living will lay it to Heart! *At the ſight of the Spectacle of Mortality we will happily begin to conſider how vain all the Hopes and Purpoſes and Deſires of Men here are, that now at Death will have an End, and thereupon begin to think of ſome more ſolid and enduring*

during Happineſs; how ſhould we Prize the Goſpel, & our Religion that teach us how in this ſmall pittance of time we may make good Proviſion for an Eternal and Everlaſting ſtate! how ſhould our Faith and Repentance, and Holy Meditation and Communion with God, and Heavenly-Mindedneſs be furthered by this, and whatever it is that hath a tendency to our well-being in the World that is to come which ſhall never have an End! Conſult Heb. 11. 8, 9, 10. *In the* 32. *of* Ezekiel *there are reckoned up the flouriſhing and mighty Kings and Kingdoms of the Earth,* Egypt *and* Elam, *&c. and ſtill it is added and expreſſed of them, that though they cauſe their terrour in the Land of the living, yet they are gone into the Nethermoſt Parts of the Earth: though by our Greatneſs and Riches we may cauſe a little envy in the World, by our parts of body or mind, beauty, wit, ſtrength or policy, cauſe a little admiration in the land of the living; yet one Day ere long we ſhall go down into the nethermoſt parts of the Earth: It's ſaid in the* 27 *ver. of that Chapter,* That the mighty Men are laid in their Graves, and their Swords under their Heads; *the phraſe (as a Learned Man obſerves) is borrowed from the Heatheniſh manner of burying their War-* Jer. 43. 4, 5

Warriours and great Worthies with their Weapons or Conquering Swords under their Heads; the Wealthy ones that buy and ſell and get gain, ſhall be laid in the Grave with their Bags and Bonds and Evidences under their Heads; they that Glory in Titles of Honour ſhall be laid in their Grave with their Coats and Scutcheons laid under their Heads; the fair and beauteous that now rejoice in their freſh and lovely complexions ſhall one day be laid for Worms-meat in their Graves with their Waſhballs, their Spunges, their Paint-Boxes, and their Looking Glaſſes under their Heads; the wiſe and learned ſhall ere long be laid in the grave with their books & papers under their heads; finally the Men of appetite that now delight themſelves in their Drinks & dainties ſhall in a very litle while be laid in their Graves with their revelling Cups, and ſervice Diſhes under their Heads: think but of this phraſe of laying thus one Day all theſe things under your Heads, and lay them not now too near your Hearts. Mark our Saviour's Anſwer to thoſe that ſhewed him the Temple, and how it was adorned with goodly ſtones and gifts; Are theſe the things ye look upon and admire? The daies ſhall come wherein there ſhall not be one ſtone left upon another which ſhall

ſhall not be thrown down; the Day will come that thy Riches ſhall be but a poor winding ſheet, and thy pleaſures to have the clods of the valley ſweet unto thee: yet 40 dayes & Nineveh ſhall be overthrown) yet 40 dayes (it may be leſs) and all thy Glory and Proſperity with thy Life ſhall have an end, and yet thou art Jolly and Frolick, and never thinks of that time, or the length of Eternity; that therefore thou maiſt not when it is too late cry out, call time again, call time again, learn to make good Uſe of it now. It's eaſier for to loſe than find a Day; there are time-ſervers, and there are time-ſavers and redeemers; the errand of this piece is to make thee one of the latter ſort; if God will bleſs this to any ones Soul, I ſhall think my ſelf abundantly ſatisfied for my Pains, and my great Deſign is anſwered: I expect no Praiſe, and for cenſure if it be deſerved it will come too late, for I have already placed the defects to my own account; if undeſerved and errata's, I ſhall gain by it; let me have the benefit of thy Prayers, whoever thou art that reads theſe lines. To conclude, this is no Point of Controverſie, but rather an effectual means to reconcile Differences; thoſe that cannot now joyn together in Prayer, will in a very little while if they be true Jon. 3. 4.

Saints

Saints ſit together Praiſing God, Rejoicing in and Loving one another in a larger meaſure than ever they Loved their moſt Dear Relations or intimate Friends upon Earth. The ſhortneſs of time there is to differ in, the abſolute neceſſity, and incomparable Excellency and Sweetneſs of mutual Love here and full Communion hereafter, I deſire may ſway with me to watch over my own Heart, that I ſtand not at a diſtance in Spirit from any Saint of God upon the account either of apprehenſion or injury; as for the Former I do not know that I was ever under a Tentation to Love any one leſs for his True Conſcience though not of my ſize. That thou mayeſt be fully inſtructed in the right Art of numbring thy dayes, and prepared for the Evils and Afflictions which thou muſt of neceſſity meet with in them, is the Hearty deſire of,

Thy Friend willing to ſerve
thee in time about thy
Everlaſting Concerns.
T. H.

CHRI-

CHRISTIAN *Geography* and *Arithmetick.*

Matth. 6. 34.

Sufficient unto the day is the evil thereof.

THere are two things which we find in the courſe of the Evangeliſts to lie with much weight upon the heart of Chriſt, and which he ſeems to preſs upon his followers, with a more than ordinary ſerioufneſs argumentativeneſs, and affectionateneſs: The one is, holy careleſneſs about the things of this life; The other is, holy watchfulneſs and preparation for his coming: for this, read over at your leiſure theſe Scriptures, *Mat.* 24. 42. to the end, and 25. 13. *Mar.* 13. 32. to the end, *Luke* 21. 36. The former

is

is that which at present falls more directly under my Consideration; having already treated of the latter in divers Sermons. That I may make way to my Text, be pleased to take notice of our Saviour's general Dehortation, Ver. 25. *Take no thought*, &c. Observe how particular he is, as if he designed to answer all the secret Objections and Surmisings of an unbelieving heart; if I have Meat, what shall I do for Drink, and if I have both, how must I get Clothes? why saies he, be not careful about any of these, and he gives us several weighty Reasons for what he sayes.

1. In the latter end of Ver. 25. *Is not the life more than meat*, &c. It is an Argument from the greater to the less; he that has given life, will he not maintain it? It's less trouble and charge for him to make a Coat for thy Body, than to frame thy Body which was curiously wrought, rare Embroidery, curious Needlework; a skin will serve for the Back, and the flesh will serve for the Belly, but the placing of the Bones was not so easily done.

Ps. 139. 19 acupictus sum.

2. Argument lies in Ver. 26. From God's care of the inferiour Creatures, the Animals, the Fowls of the Air, and

this

this is an Argument from the leſſer to the greater, *It's your heavenly Father that feeds them*: The Maſter of the houſe will not feed his Cattel without, and ſuffer his Children to periſh for want of bread within; If God cares for Oxen, then much more for Saints. *Are ye not much better than they?*

3. Ground, *ab inutili*, from the unprofitableneſs of this anxious & perplexing care, in Ver. 27. *Which of you by taking thought*, &c for neither if you be ſolicitous, are you the better; and if you be not, are you the worſe.

4. Reaſon lies eſpecially againſt taking care for Raiment, from the conſideration of the Lillies of the Field, the Vegetables more inconſiderable than the Fowls, for they have life and ſenſe, theſe only life; but Men have Life, Senſe and Reaſon, and Chriſtians have more, for they are made partakers of the Divine Nature and the life of God. If your Reaſon will not help you here, one would think your Faith ſhould help you; can you think that immortal ſouls for whom God hath prepared ſuch glory, ſhal be ſlighted here, and yet the fading, withering, periſhed Graſs be ſo much regarded! which way ſoever a Chriſtian looks

looks, he may find Food for his Faith; When I see the Fields so adorned, can I think that God will suffer me to go naked for want of a Covering.

5. Inducement is, *ab absurdo*, in the beginning of *Ver.* 32. It's not ingenious, not at all becoming you to be so carking and caring, it is a *Gentilish* property; poor Heathens that know of no better things, may be allowed to seek after these earthly matters; but it is not suitable for those that have been acquainted with things of an higher nature, and of Eternal duration; it is not worthy, nor Christian; your Education and Expectation should teach you better things, and spirit you to a more Noble and Honourable search and endeavour.

6. Incitement is, a *non-necessario*, in the latter end of Ver. 32. *For your heavenly Father knows*, &c. He that made you, knows what you stand in need of, what your Constitutions do require, how much will serve, how little Nature requires, and how much less Grace needs, if you have but little, do not call it Poverty, but Discipline; he is your Father.

7. Motive is, a *proprio medio*, from the proper and most effectual way and means

means to secure a competency, and that is by *seeking first of all the kingdom of God*, Ver. 33. He that would make Earth sure, must first of all make Heaven sure; shall I be taking thought what to eat and drink here, and never fear begging a drop of water hereafter? shall I be solicitous for Clothes, and do not know but my Soul and Body may lie naked in the scorching flames of the wrath of God to all Eternity? besides, I have a Promise of God for outward things, if I make it my business to seek after Heavenly; it is a very needless care; God provides meat for me that I may not be taken off my work to seek after it.

8. Ground lies in my Text, and it is taken from the Consideration of that sufficient trouble that each day is filled with; you need not fetch the misery of another day unto this day, it hath enough, full enough of its own; some read it, The day hath enough with his own grief.

I now come to the Observations.

Doct. 1. Which is implyed, The life of a Christian is to be reckoned by the

day: Sufficient unto the Day; not to the Week, or Month, or Year, but to the Day. I need not insist upon the proof of the Point. What saies old *Jacob*, *Few and evil have the dayes of the years of my life been.* Gen. 47. 9. It is observable that (dayes) is four times repeated in that verse. So *Job*, *Man that is born of a Woman is of few dayes; His dayes are determined.* Job 14. 1. 5, 6. *Turn from him that he may accomplish as an Hireling his day.* Take a third witness of this, and it is no other than a King and a Prophet; *David*; *The dayes of our years are threescore years and ten,* &c. Psal. 90. 10. But a greater than all these is our blessed Lord and Saviour Jesus Christ, who tells us in the Parable of the Labourers in the Vineyard, *that they were hired for a day,* which is the time of life; and he calls his own life a day: *Abraham* rejoyced to see my day. There is a Natural day, and there is a Metaphorical day; a day of time, and a day of opportunity, season, and dispensation; mark the expressions of our Saviour, *I must work the works of him that sent me, whilst it is Day, the Night cometh when no man can work*, whilst I have time, and whilst I have opportunity. So we read of the dayes of his flesh; I might

make this further appear by shewing to you; *Heb.* 5. 7.

1. That we are taught to beg our Bread for the day, *Give us this day our daily Bread*, and forbid to take thought for to morrow; for why should I take thought for Meat, when I know not whether I shall have a Mouth to put it in; or for Clothes when I know not whether I shall have a Body to put them on.

2. We are to beg our pardon for the day, and to forgive our Brother to day; forgive us our Trespasses this day: for as *Jacob* sayes, *Thou mayst seek me in the morning, and I shall not be*; and for our Brother, *The Sun* (which is the measure of the day) *must not go down upon our wrath*: And *if we come to the Altar, and there remember that our Brother hath ought against us, we must leave the Gift before the Altar*, &c. we must not say that we will do it to morrow. *Job* 7. *last* *Eph* 4. 26. *Mat.* 5. 2, 3

3. Every night is a resemblance of Death; Death is called a Sleep, and the Grave is called a Bed; the Sun rises and sets, which measures time.

4. The Commands and Promises in Scripture run for the present day, and none for to morrow, Heb. 3. 7. *To day*

if ye will hear his voice. Ver. 13. *Exhort one another daily, whilst it is called to day,* now is the accepted time: But to conclude the Proof of this Point, I shall add this, that our whole life-time is very fitly compared to a Natural Day.

1. As a day is but a short space of time, so is our life; what is a day to a thousand years? what is our time to Eternity?

2. As a day is cut off by the night, so is our life cut short & cut off sometimes sooner sometimes later; some dayes are longer than others, but none very long; some mens lives are longer than others, but never a long life among them, all of them cut short, all of them cut off.

3. The day is succeeded by the night, so is this life by the darkness, the dayes of darkness which shall be many. There is a day which shall not be succeeeded by night, and there is an evening which shall be succeeded by light, but it is not this day.

I now come to the Reasons of the Point, Why must our lives be reckoned by the day; and they are principally these four.

Reason 1. Because our Breath is in our

our Noſtrils, our Lives hang by a ſmall Threed, how ſoon are our Countenances changed, and we ſent away? how many that have been well in the morning, have been dead before evening, gone out in health, and a dead Carcaſe brought home? or elſe they have died and been buried abroad, and never came within their own doors more? how many ways may a mans breath expire, and how quickly is it done? Ah, my Brethren, how little is this conſidered, though nothing is more ordinary than to ſay, I little thought ſuch an one would have been gone ſo ſoon, what an healthful luſty Man was he, it was but ſuch a day I ſaw him, and I thought he never looked better ſince I knew him; I thought I ſhould have died long before him; was not he at ſuch a place, at ſuch a Meeting but a few dayes ago? &c. Oh Friend! Know his Breath was in his Noſtrils, and ſo it is with thee; there may not be a ſtep between thee and Death for any thing thou knows; a lurking Diſtemper in thy Body may riſe up and pull thee by the Throat, and all thy friends ſtand about thee, and none be able to reſcue thee, and ſave thee from that deadly Hand: A ſlip, a fall, a croſs

accident, a Surfeit, &c. presently the health is gone. As it is with a Venice-Glass, very useful whilst it is whole, but one fall upon the ground breaks it, and then it's good for nothing, but the broken pieces are thrown out to the Dunghill: So whilst breath is there, thou art very useful for many things, can walk, and work, and advise, and manage Affairs; but when once thy breath is gone, and thy life like Water spilt upon the ground which cannot be gathered up again, thy dead Carcase must be taken up and carried out, and laid in the ground.

Reason 2. Our times are in God's hands, and not in our own, and we have no assurance of another day, therefore no reason why we should reckon of it; Psa. 31. 15 *My times are in thy Hands*: and so Job, Job 17. 1. *Is there not an appointed time to Man upon Earth? are not his dayes like the dayes of an Hireling?* the date of Man is measured by the will of God; hitherto shall thy time come, and no further. As thou canst not add one Cubit to thy Stature, so not one Minute to thy Dayes. It's well observed by one, as Christ is the

Lord of the Sabbath, so God is the Lord of time; and they who dye in a time when God forbids, yet dye in a time that God appoints. Some men, nay most men, live as if they were Masters of their own time, as if they had made a Covenant with Death, and Articles with the Grave. How does the Apostle *James* reprove and check with all severity this great Pride and Arrogancy in Men, that would be cutting out snippets, large threeds of time, when it was not at all in their own power, but was anothers Right! and this they would do without asking any leave, we say leave is light: see *Jam.* 4. 13, 14, 15. *Go to now ye that say, to Day or to Morrow we will go into such a City, and continue there a year, and buy and sell and get gain, Whereas ye know not what shall be on the Morrow, for what is your Life, it is even a Vapour that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live and do this or that.* After the like manner does the Prophet *Esay* Tax the Wretchedness of this Temper: *To Morrow shall be as this Day, and much more abundant.* *Isa.* 56. 12. Time is God's peculiar, and if he will not

hold them Guiltless that meddle with his Name, and Worship, and People, &c. no more will he those that take his time and spend it upon their Lusts: Friend, who gave you leave to promise and Design and contrive, and lay Trains for so long a time? did you come and ask me for my advice both about the thing and the time? I'le cut you short, I'le give a nick in your time, and all your thoughts with all the links of them shall perish and fall to the ground.

Reason 3. Because *Satan* and his Instruments are so Malicious and Bloody, and are so bent against the Lives of Christians; that is a markable Expression in *Job* 24. 22. *He riseth up and no Man is sure of his Life*: Wicked Mens Lives are cut short by the Lord's just Hand, so that they do not live out half their Dayes; and Righteous Mens Lives are cut off by evil Mens unjust Hands, so that they do not live out half their dayes, nor a quarter; witness the many Bloody Massacres that have destroyed the Lives of Thousands of Men, Women, and Children, Infants and Sucklings. The Devil and his Instruments would not have you Live a Day if they could help it;

it; if *Satan* were let loose in a few minutes there would not be a Person alive in this Congregation, and if the rage of the Wicked was permitted to do its utmost, none of us could easily escape long with our Lives, whilst we are in this World. Among the Men of the World, we should walk with our Lives in our Hands; Its Dangerous Travelling in some places because of *Wolves*, and *Bears*, and Wild *Beasts*: I know no place in the World but is infested with such Creatures as the Scripture calls *Beasts*, *Lyons*, *Wolves*, *Dogs*, *Foxes*, destroyers of the *Earth*; every Saint of God may safely say, that he is afraid of Bodily harm whilst he lives here. Let me tell you God has Wonderfully curbed the *Egyptian Dogs*, that no more Lives have gone than there has; the Curs have been still barking, their Tongues have kept moving, but their Hands have been pretty well tyed up; Blessed be the Name of our God, but that by the way. Observable to this Purpose is that Passage of *Cain* and *Abel*; *And* Cain *talked with* Abel *his Brother, and it came to pass when they were in the Field, that* Cain *rose up against* Abel *his Brother and slew him.* Gen. 4. 8.

There is the same rising at Heart, the same

same murdering Humor, and Spirit in every *Cain* against every *Abel*, though there be not the same rising up: see for this and mark diligently, 1 *Joh.* 3. 12. 15. The ground of the hatred will always remain whilst there are good and bad upon Earth, and therefore we may be expecting the Fruits; he that hateth is a Murderer, hatred is the Embryo of Murder. But further, *Jobs* Sons should have reckoned their Lives by the Day upon this account; whether they were good Men, or only a good Mans Children, needs not be discoursed here; if only the latter it was enough to entitle them to *Satans* malice, who having a little tether-length given him, presently brings the House about their ears, and Kills every Man and Woman that was there: see *Job* 1. 19. *He was not long of doing it, he smote the four Corners of the House, he did it to purpose.*

Reason 4. The Irruptions and Inundations of the Ocean of Eternity, which once in an hundred years overflows the whole Country, and carries away every living Creature. It was said upon that great Judgment of the Death of the first-born in *Egypt*, that there was not an House where there was not one dead.

Exod 12. 30

not

not to mention those great inundations of the Plague and Pestilence, which sometimes sweep away an Hundred Thousand out of our City in one Year; nor yet those eruptions of the Sword which in a very few hours sinks Thousands into the Deep, and sends them into the great Gulph of Eternity: do but take notice of those overflowings that are usual and common, which do not cause wonder; Oh that they might procure more Observation than they do! what Day is there especially in great Places wherein there is not one or more found Dead? how frequently is the Passing Bell sounding in thine Ears? how many Spectacles of Mortality Old and Young daily carried to the Grave? yet who layes it to Heart? Burials are so frequent in Cities that they are not regarded, and so seldom in the Countries that they are not taken notice of. How many has thou known Buried out of the House where thou lives; if none, be sure thou Reckon of one every Day, and that is of thy self, as well as of others: go over the City into every House, and see whether you can find the same Persons sitting by those fire-sides, and lying in those Beds, that sate and lay there twen-

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War and Sea-Fights

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ty Years ago; thou will not find many Houses from whence some have not been snatched; where Death has not crept in at Windows, and carried away an Husband, a Wife, a Child, a Servant, a Friend: if thou find a free house, bid them look to it, for the next flood that comes, the Waters may flow in at their Doors, and carry some of them away into the Ocean of Everlastingness; there is no fencing against Death, no capitulating with it; it is usually, (though not always) so civil as to knock before it comes in, but it seldom stayes till you open the Door to let it in, and say welcome Death, *now Lord, lettest thou thy Servant depart in Peace*: it will not be prevailed with for the least delay, pray thee suffer me to go & bury my Father, to set my House in order, to give some directions about my Children and Estate; no, no, I cannot stay, come away, say but let me first Pray to God, and deal with him about my Soul, no, thou must come now as thou art: this is the fourth and Last Reason why the Life of a Man is to be reckoned by the Day, I now come to the Application.

Use 1. Is it so then that our Lives

must

must be reckoned by the Day, I note in the first place, that every Christian is to do all he can do, and all he has to do, upon the present Day, and leave nothing to be done to morrow. What saies *Solomon*: *Whatever thine hand findeth to do, do it with all thy might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest*; be sure thou even accounts daily, do every thing thou dost as if it were the last time thou should do it; how heartily, how carefully will thou do it then! let me pray now as if I should never have time to pray more, hear now as if this were the last opportunity of hearing; leave nothing to do to morrow that possibly can be done to day; what true Christians should we be if we did not reckon of a Morrow. To Day is God's Day, to Morrow is *Satan's* Day, how many would have been good to Day if they had not thought of being good to Morrow: but see what a grand Deceit lies here; by putting it off till to Morrow we gratify Conscience in this that we intend to do it hereafter, but most of all please Corruption in this that we do not do it to Day. Consider then thus with thy self, I will set all right with God

Eccle. 9. 10.

Mr. F.

God now, I may be gone before Morning, I may be taken away in my sleep and awake in Eternity; *Nulla Dies sine linea*, we have been many Dayes but we have lived but few: well then, this is the first Use, do all thou canst do, and all thou hast to do to Day, and leave nothing undone till to morrow.

2. Let this put a check to the Cares and Pleasures of this Life; my Life is but short why should my Care and Delight be long; it is not much we need, nor long that we shall need any thing, we have but a Body, a piece, and that is a small one, and a Mortal one; long Reaches and Designs are very unsuitable to a Man that has but a Dayes time. Famous is the Instance of the Fool in the Gospel; Luk. 12. 19, 20. *I will pull down my Barns, saies he, and I will build greater, and I will say to my Soul, Soul, thou hast goods laid up for many Years, Eat, Drink, and be Merry*; But God said unto him, *thou Fool, this Night shall thy Soul be required of thee &c.* If he had only reckoned of this Day, he had not heard that dreadful Word of, *this Night*, or at least it would not have been dreadful to him to have heard it.

Use 3. Hence we see what little cause we have

have either to fear or envy any men in the World, any worldly great Man: what saies the Psalmist; *Surely thou didst set them in slippery places, how are they brought into Destruction as in a Moment, &c.* For this matter consult further those places, *Job* 21. 13. 30. and 24. 19, 20, 24. *Rev.* 18. 10. 17. 19. *Ezek.* 31. 27. &c. We use to say of some Men in a way of Reproach and Scorn, that they are but Yesterday-Men, and we may say truly of the Greatest and Highest and Happiest in this World, that they are but Men of to Day, no Morrow-Men; come to seek them in the Morning, and they may not be. Persecutors and Oppressors may threaten what they will do, but it may be to Morrow they may be Sick, the next Week you may find them Cold in their Graves. I remember a Passage in Story of one *Libanius*, a great Favorite of *Julian* the Apostate; *Julian* was gone in an Expedition into the East, against some that had made an insurrection against him, and resolved at his return to destroy all the Christians, and utterly to root them out; saies this *Libanius* to one of the Christians in a Scoffing manner; where is now your Carpenters Son, meaning *Christ*, what will

Psa. 73. 18 19.

he

he now do for you, to save you from the Emperour? to whom the Christian replied Boldly, this Carpenter, as you call him, made the World, a Work above any Carpenter, and he is now making a Coffin for *Julian*; and so it proved, for *Julian* was slain before his return: I will pursue, I will overtake saies proud *Pharaoh*, the next News we hear of him, he is in the Bottom of the Sea as Mute as the Fishes that feed upon his Dead Carcase; Oh that Oppressors would consider this!

Use 4. Let this teach us Patience under the Greatest Afflictions; they are but for a Day, or if you will but for a Night, no Man ought to think that he shall be miserable to Morrow: our Dayes are but few: and therefore our Dayes of Sorrow cannot be many. It is an hour of Temptation, if it grieve you that your Comforts stay with you so little a while, they are but Day-Comforts, you cannot prevail with them to Lodge with you; Why, let this relieve you that your Troubles are but Night-Troubles, they will be gone in the Morning, they will not abide in your House, why should I complain much of that, which for any thing I know may be ended

ended before my complaint be at an end: For a Concluſion, let us Labour to live under the Power of this Doctrine; if this Truth were Believed as it ſhould, Oh what abundance of thoughts, and Cares and Fears would be getting out of the meeting before you, and you would never feel them more! how would the Face of your Affairs and Families be changed! you would let alone and lay by a great many things that you were very buſie about before, and ſet upon doing ſome things you never did before; or if you did them before, you would do them ſo now as you never did them before: you would ſay, this thing muſt be done and done to day too, or elſe I may be undone for ever: for other things if I have time I may do them; but if they be never done it will be no great loſs to me: reſign up your Lives into God's Hand's every Evening, and take them again from him by a new Leaſe every Morning.

I come now to the ſecond Obſervation, which is this.

Doct. 2. That every Day has its proper evil and peculiar Trouble attend-

ing it, and enough of it. I need not ſtand much upon the Proof of it, every ones experience bids me ſave my ſelf this Labour, our daily complaints diſcover our daily troubles: where is the Perſon that ever could ſay, this Day have I lived, and met with no Croſs, no Trial, no Diſappointment, no Grief, no Perplexity, every thing, every circumſtance has been to my Hearts deſire, I could not have wiſhed it otherwiſe; but however take a taſte of Scripture-Judgment in this matter: Old *Jacob* that tells you *his years were few, tells you with the ſame Breath, that they were Evil too*; Job *that ſaies that Man that is Born of a Woman is of few Daies, does at the ſame time ſay that they are full of Trouble*; and indeed ſeeing they are ſo full of Trouble its well for us they are ſo few; and *David* that ſpeaks of the ſhortneſs of our Dayes, added this, *yet is their Strength Labour and Sorrow*; the beſt of them have Trouble enough in them. I ſhall endeavour further to make it appear and evident to you in four Inſtances.

Gen. 47. 9.

Job 14. 1.

Pſa. 90. 10

1. Daily Temptations cauſe daily Troubles; how canſt thou expect to be quiet one moment, that hath ſuch an Active

active and diligent Enemy, who goes about night and day seeking whom he may devour? he sleeps not in the night time, much less on the day time; he is upon thee continually either as a Tempter, or a Troubler: what a quiet World should we have if it were not for the Devil and his Instruments! what brave living will there be when they shall be chained up. There is no place but the Devil is there; he is constantly at Meetings, and is one of the first there, who-ever come late, he is there betimes; how should this shame you for your late coming? what comes he for, but to disturb and distract with vain, unruly, worldly, wandring thoughts? if thou go into thy closet, thou canst not shut him out thence for he is there before thee, and assoon as ever thou hast shut thy Door, down he sits with thee, and presents thee sometimes with one sort of thoughts, sometimes with another sort; sometimes he bids make haste, get thee down, get thy Chapters read, and thy Prayers said, such a business stayes for thee, such an one is to be spoken with, and you must not fail, your Family wants you, a Customer waits, &c. be but short now, you may

be longer another time: God is a God of mercy, if thou be indispoſed now, God is a God of pity, he will paſs it by, he knows the fleſh is weak, &c. Sometimes again with other thoughts, if he ſees thee ſit down to conſider in good earneſt about thy Soul; why, Soul, what doſt thou mean to make thy life ſo uncomfortable? Godlineſs is a chearful thing, thou comes into thy Cloſet, and thou thinks many a ſad thought, and weeps a great many tears, and puts up ſo many Petitions, and ſpends ſo much time, and thou art never the better; this is but to turn as a Door upon the Hinges, this life is not to be led, this is not to be endured, here comes no fruit at all; it might even be as well not to make ſo much ado, and make Religion a burden, you may do your duty to God, and pleaſe him as much with a great deal leſs trouble to your ſelf; how comfortably does many a good Chriſtian live that do not ſpend ſo much time alone, nor ſo many ſorrowful thoughts, and yet are careful not to neglect their Duty; put away theſe troubled thoughts, and try how it will be &c. This is *Satan's* Language, and by the way let me obſerve four Deceits, Fallacies and lies in theſe

theſe few Words he has ſpoken. *Firſt*, It is a moſt falſe inſinuation as if too much time and care could be ſpent in good ſervice. *Secondly*, The good Chriſtian he means, is the careleſs formal Profeſſor, that is much a ſtranger to the Power of Godlineſs. *Thirdly*, Here is a means to make thy thoughts more ſad and perplexed than they ſhould be, that ſo he may provoke thee to throw all away, all ſerioufneſs, all Godly Sorrow, as a Temptation. *Fourthly*, He would put this quite out of thy Mind, that the Soul that diligently waits at the foot of Chriſt Weeping and Mourning, though for a while Sorrow may rather ſeem to increaſe than abate, yet ſhall certainly at laſt meet with full aſſurance, with abundance of comfort, peace and ſatisfaction; they that ſow in Tears ſhall reap in Joy. But yet a little further, *Satan* is in the ſhop, in the Ware houſe, counting houſe; medling with buying and ſelling, egging on to lying Equivocation, bad Wares, falſe Weights, Overreaching, Defrauding, and preſently after to anger and diſcontent with Servants, and it may be at laſt to murmuring, this Trade will not do, we cannot make both ends meet, ſo many bad

Debts, so much Damaged Goods, such bad Markets; but if he be on the encreasing and thriving Hand, then he Tempts to a self-pleasing proud humour, *Esa.*57.10 *Thou hast found the Life of thine Hand, therefore thou wast not grieved*: and now thoughts come crouding in how to keep up and enlarge Trade; *Satan* sits down with thee at thy Table, and there he is Tempting to forgetfulness of God, drawing tear off, keeping down a thankful Spirit, prompting to sensuality and gratifying appetite, *&c.* He lies down with thee, and is impatient whilst thou art bidding God good night, and has other Work for thee, other Meditations than those of the Name and Word of God; and assoon as ever thou awakes in the Morning, he is with thee to distract thee and trouble thee: say now whether *Satan* alone be not enough to fill every day with trouble. *Secondly*, No condition free from temptations, the rich and the Poor, the high and the low; *Satan* is in Kings Courts, and Beggars Cottages; he is with the sick Man, and the Healthful, the Freeman and the Imprisoned, the Honoured and the Reproached; no place free, no Condition free.

2. Daily

2. Daily wants cauſe daily Griefs, to want is an Evil, a Miſery, now the Body and Mind are alwaies wanting ſomething: conſider the reſtleſneſs of the Body in a kind of tedious weariſomneſs ſtealing upon us in the very Reflections, the interchangeable Reflections of the Body, we muſt Sleep a while till we be Weary of that, and then we muſt Wake another while till we come to the former again; we muſt Eat a while till we be weary of that, and Faſt another while till we come to the former again; we we muſt ſtand *&c.* Whatſoever we turn to for our Eaſe, there again we find our wearying; theſe Bodies of ours are like wayward crying Children, that are no ſooner quieted with one thing but preſently complaining again; ſo I muſt walk, I muſt ſit, I muſt cool, I muſt warm my ſelf again; like the Nurſes toil, dreſs and undreſs, how long the very ſame things? Again, conſider the trouble of Laborious toiling and moiling in ſeveral Callings and Vocations to get a little ſupply for the wants of the Body: ſince the time it was ſaid, *in the ſweat of thy Brows thou ſhalt Eat thy Bread*, the World is become a great Correction or Work-houſe, a General Bridewel to

task us all to our Labours; the very Bread we put into our Mouths, the very Cloaths we put upon our Backs, the very Houſes we put our Heads into, what are they but evident Arguments of Mans great labour and pains? As for the Houſe, conſider what a deal of labour muſt needs come between the Timber ſtanding uncut in the Mountains, and the Stones unhewn in the Quarry, and the making of them now in the form of a fit Houſe to dwell in; as for thy Cloaths thou putteſt on, conſider but all the labour that comes between the Sheeps wearing them on their Backs, and thy wearing them on thine; As for the Bread alſo which thou putteſt into thy Mouth, conſider (beſides the Plowing up the Ground) the great labour that comes between the Seed-Mans hand caſting it into the Ground, and thy Hand putting it into thy Mouth; conſider well but theſe, and then thou wilt acknowledge many great labours every Day. I might add likewiſe the great Trouble that comes in regard of Sores, and Sickneſſes and Infirmities; they know well what this trouble means, that tell the Clock whilſt others ſleep, that have weariſome Dayes and Nights appointed for them,

that

that are ſeldom free from Pains and Weakneſs and griefs as much as they can well bear. Conſider alſo the manifold troubles of the Mind by reaſon of diſappointments and diſcontents from Friends, from Enemies, from Children, from Servants &c, will you now ſay that our daily wants and troubles that flow from thence are not ſufficient to fill every Day with as much Affliction as ever it can hold?

3. Daily fears bring daily perplexities; have you a Day without its fears, fears about the ſtate of your Souls, whether your Faith be right, your Repentance unfeigned, your Duties accepted, your Works wrought in God? whether you have ſavingly cloſed with *Jeſus Chriſt* upon Goſpel-terms? whether you have brought all to him, and take all from him? whether you are truly Married to him, and can groundedly ſay, *my Beloved is mine, and I am his*; I hate every falſe way, I have reſpect to all God's Commandments, ſo far as I am acquainted with his will? Again, fears about holding out, my Corruptions are ſtrong, my temptations are preſſing, I ſhal one Day fall by the Hands of my ſtrong Luſts and unruly Affections; if Perſecu-

tion

tion should come I should do as *Peter* did, I should want Courage, I should dishonour God, I know not how to suffer Imprisonment or be a *Martyr* for the Gospel and Waies of Christ: Again Fears of Death, which keep some in Bondage all their dayes, every day they do uprise; what shall I do when I come to Dye? I cannot think of it but with amazement, I cannot look that King of Terrours in the Face, I neither know how to part with my Comforts, nor yet how to endure the Pains and Pangs of Death, and least of all to meet with God, who I have cause to Fear is not at peace with me; and then what will become of me to fall into the Hands of a Living God who is a Consuming Fire? Again, fear of outward Want; how the World will hold out? how I shall maintain my Family and bring up my Children; such Fears as these are daily companions to some: though by the way let them consider that fear Want, that they want nothing so much as Faith; a little more Trusting God, and a little less sinful foresight and needless care would do very well: Now tell me whether all these Fears and a great many such like, be not enough to spoil the comfort of our Day.

4. Daily

4. Daily defects and diſappointments procure daily Miſery and Vexation. The ſhortneſs that is in every Creature-comfort, and which the Soul cannot but be every day ſenſible of, muſt needs cauſe Trouble; I thought to have had ſuch an eaſy ſeat, and the ſtool breaks under me, I promiſed my ſelf ſo much comfort in this Child, How are my hopes and expectation fruſtrated! I reckon'd that this deſign would have proſpered and have done my Work, and I ſee it has failed me; I ſee theſe Worldly enjoyments are but dreamiſh things, they are but ſhadows, they can feed the hunger of the Soul, but they cannot feed the hungry Soul; I have been Labouring for the Wind, I never pleaſed my ſelf in any thing, but to be ſure I met with a Croſs in it: theſe outward enjoyments promiſe more than they can perform; I never leaned upon them, but they deceived me, I never truſted them but they failed me, Riches, and Friends, and Relations make themſelves Wings and they flee away; I was at the merry meeting but ſome things were wanting, and ſome paſſages did not pleaſe me: and thus you have the proof of the Doctrine, I now come to give you the Grounds and Reaſons

ὅτι διότι. sons of the point, how it comes to pass (as you have already heard how it does appear:) that every day should be so full of Trouble, What is the matter? why will God have it so?

Take these three Reasons in special.

Reason 1. The Lord does it for Correction of Sin; daily Sins must have daily chastisements, there is a necessary connexion between Sin and Punishment, as between sowing and reaping, we are sowing and reaping every day. It is worthy your observation, that some kind of grain comes up sooner a great deal than others; but the Husband-man does so order his sowing, that commonly he reaps all together: some sins that are committed, are not punished till a great while after, again some sins are reckoned for immediately upon the Commission; some sad sinful seed comes up quickly, sown in the morning & reaped the same day, some not till a Week or a Month, or a Year, or many years after: but it is so ordered that there is reaping work for every day; I may be reaping this week what I sowed the last, and sowing this week for the next; I may this Year be

reaping

reaping what I sowed last, or twenty years ago, as *Joseph's* Brethren did their cruelty to their Brother; I may in old Age be reaping the Sins of my Youth; *Thou writest bitter things against me and makes me possess the Sins of my Youth* saith *Job*. The Fathers sow for the Children, God punishes the Iniquity of the Fathers upon the Children; and I may be reaping the Fruit of my Fore-Fathers transgression, and I may now be sowing that seed that my posterity may taste the bitter fruit of, and set their teeth on edge. When I meet with any remarkable Affliction more bitter than ordinary, then should I be thinking with my self, what seed was this of, what is the name of the seed that this Fruit came from, what is the name of the Apple, it is a very sowre one, it wrings me by the Bowels and causes me to make Faces, and groan and cry out; What is the Sins name? what do you call that Iniquity of mine that has laid me under this great distress? is not the name of it Self-Love, Back-sliding, falling from the Fear of God, decay of love to God, unprofitableness under the means; I have heard that such kind of seed does use to bring forth Fruit with such a taste, or may not

Job 13.26

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the Name of it be Love of the World, Covetousnes, or may it not be Idolatry have not I set up something or other in my Affections and esteem above God have not I made an Idol of some comfort? for I have read that God is very jealous of his Glory, and cannot endure that any thing should be in the throne of the Heart equal to him, much less above him; and upon this account I have known him sometime Kill a Child in the Mothers bosom, a Wife in the Husbands bosom, an Husband in the Wifes bosom, to the amazement and astonishment and even overwhelming of the survivor; and all this because he was robbed of that love he ought to have had, and he will not give his Glory to another: if the living have been thy Idol, the Dead shall be thy punishment. Those that have trusted in their Wealth and the abundance of their Riches, that have pleased and prided themselves in them, he has all on a sudden sent his Serjeants and distreined and recovered all from them, by Fire, or Water, or Thieves, or that little moth his secret curse and blasting; those that have lived carelesly and wantonly he has brought them to Pinching & Poverty; some the Lord pales with ready

dy Money, and lets them see their Fruit
soon as ever they have sown their seed:
let me not think therefore to want my
troubles daily while I am committing
sin daily; there is none that lives and
sinneth not, the Righteous Man falls se-
ven times a day into sin, and let him not
wonder if he get as many hurts as falls:
Moses and *Aaron* were Men as holy as
the most, yet what saies the *Psalmist*? Psal. 98. 9.
*Thou wast a God that forgavest them, though
thou tookest vengeance on all their inventi-
ons*; they had their crooked Affections,
their daily Infirmities, their continued
Irregularities, for which the Lord
thought fit to give them daily correcti-
on and chastisement, and this was con-
sistent enough with his forgiving them;
for therefore they were chastned that
they might not be condemned with the
World, and so instead of a daily correc-
tion have incurred Eternal destruction.
To conclude this, wonder not at Suffer-
ing, whilst you see sinning: *They that
Plow Iniquity and sow Wickedness reap the
same*; if you see the Corn come up in
rank clusters, you conclude the seed has
fallen too plentifully there.

Reason

Reason 2. The Lord fills our dayes with trouble for Discipline and the Exercise of Grace; if the Sea was not rough, Grace would be becalmed, there would be no motion; Faith, Hope, Self-denial, Mortification, &c. cannot live but in hard, and rough, and stormy Weather; the more tempestuous the Sea is, the better Faith works; Faith has but little employment, where there is much enjoyment: No Grace honours God so much as Faith doth, and the exercise of it; and nothing gives Faith that exercise as trouble doth. The Ships are safest in the Harbour, and the Seamen quiet and out of danger in their Beds at home; But there is nothing to be gotten, and they may starve at home, unless they venture forth to Sea: How canst thou trust God when thy Cupboard is full, thy Barns and Garners full? it's true, thou mayest and ought to exercise Faith then in acknowledging God, and depending upon the goodness and blessing of God in the enjoyment of them, and using them in his fear; but the exercise of Faith is much more difficult, and much less visible in such a condition: Faith that is seen, is not Faith; till the Stream be dryed up, thou canst not so well take thy

thy fill of the Fountain: When the water in the Bottle is ſpent, then the Well is beſt ſeen and diſcovered, ſee *Hab.* 3. 17, 18. No ſuch rejoying in God, as when we have nothing elſe to rejoyce in, no ſuch Grape as the Wilderneſs-Grape; God taſtes the ſweeteſt, when the World is the moſt bitter: ſo Repentance and Mortification will go on the moſt proſperouſly, when the occaſions, and means, and ſupports of Luſt and Corruption are removed; Senſuality is ſooner curbed by want than by plenty, and Pride better checkt by diſgrace than Honours and a wandring, vain, perverſe Spirit ſooner brought down by ſickneſs and pain, than by health; and the love of the World, delight in it, deſigns for it are more eaſily mortified by continual loſſes, and croſſes, and faſtings, than by ſucceſſes, encreaſe, and proſperous returns; we ſhall more readily be brought to believe on God alone, when we can ſee nothing but him; the life of Senſe and the life of Faith are quite contrary the one to the other. Take a Chriſtian that hath lived in a quiet, ſerene, calm, and undiſturbed condition for ſome years, never meeting with any conſiderable trouble: Take another that hath

ſtill been exerciſed with variety of afflictions, almoſt never without ſome great diſtreſs upon him in one kind or another; let them both have been under the ſame means of Grace, and advantages in that kind; compare theſe two Chriſtians together, and you will find how much the Weather-beaten Saint will excel the other in Livelineſs, Fervency, Zeal, Faith, Humility, yea, even in a Spirit and expreſſions of thankfulneſs, there will be no compare between them. Proſperity is clogging, Adverſity is cleanſing; it's an harder matter to endure, than to enjoy; any one can lie upon a Feather-bed, but every one cannot lie under an Hedg; it's more eaſie to love a Child, than part with a Child, to ſeek and poſſeſs than part with an eſtate, to love a good Wife or Husband than to bury them: all Honourable things are difficult things, *difficilia quæ pulcra*; Wiſdom is Honourable, the experienced man is the Wiſe Man, and he cannot be an experienced man that was never tried but in one condition; he that has travelled through all quarters, that there is ſcarce a Country but he has been in, hardly an Affliction but he has been under, that's the Man that's Company for a Prince; it's

it's worth ſitting by ſuch a Man to hear him diſcourſe of his travels, how he paſſed from one Region to another, from one condition to another, how loth he was to enter into it, with what amazement he was received into it, with what difficulty, diſtreſs and anxiety of Spirit he paſſed on under it, how many times he had almoſt fainted, how wonderfully good and kind the Lord was to him, how ſeaſonably ſupports and ſupplies came in once and again, what ebbings and flowings he paſſed through; how when he vehemently cried out, *ſave me Maſter I periſh*, preſently the Lord Jeſus appeared and ſaid, *be not afraid, it is I*; this diſpenſation has Love in it, it is for thy good, it wil not hurt thee, be not ſo affrighted, not an hair of thy Head ſhall periſh by thy affliction, thou ſhall loſe nothing but what would have done thee harm to have kept; how afterwards the Lord quieted, compoſed and ſatisfied his Soul, made him ſee how much need there was of ſuch a ſevere Providence, ſuch a ſharp Paſſage, ſuch a bitter Diſpenſation; as alſo how much Love and Goodneſs there was in it, which at firſt ſight carried ſo much of the Face of enmity, diſturbance and deſtruction; ſo

that he comes to say, this Affliction, this Loss, this great Trial, though I thought at first I could not have born it, yet I now see I could not have been without it; as he said once, I had been undone if I had not been undone, I had perished if I had not perished; and lastly, how he no sooner had got through one Affliction, but the Lord brought him to the borders of another; he was no sooner Landed, and safe in his Harbour, but God bids him prepare for another Voyage; in those dayes was *Hezekiah* sick unto Death, see *Isa.* 38. 1. *comp.* with 3 last verses of 37. *cha.* To hear him tell you how gladly now he would have taken a little rest, and was thinking, surely he should now meet with no more Troubles so dismal, when presently another messenger came to tell him, that the Lord did intend to try him again, (the first chapter of *Job* did not conclude his combate,) and bid him make ready for a new on-set either in the same or another kind; how he treated the Messenger and spake wisely and kindly unto him in such language as this; it is but lately that my Lord laid an heavy and an amazing Affliction upon me, it found me much unready and unprepared, I did storm

periissem nisi perissem.

ſtorm and rage at it, I was as a Bullock unaccuſtomed to the Yoke; I was caſt down and dejected, I did murmur and repine, many an hard thoght had I of my maker, and ſeveral unhandſom and unbecoming expreſſions came from me, ſome that favoured of deſpair, Oh I ſhall never have a comfortable day more, my good dayes are gone, better for me that I had never been Born, than to live to ſee this Trouble; why does the Lord let me live, why does he not deſtroy me, it would be an happineſs for me if ſome would come and take a Knife and cut my throat, its happy for them that are Dead, they endure no ſuch tormenting pain, they ſuſtain no ſuch loſſes, they know not the meaning of ſuch piercing, Heart-breaking Sorrows *&c.* But it pleaſed the Lord by degrees to bring me to more ſober expreſſions, he began to convince me that I had deſerved a great deal more, it is a wonder I was out of Hell, he ſet my ſins in order before mine eyes; and then I ſaw that he had Puniſhed me leſs than mine Iniquities did deſerve, that if I had my Due I ſhould be in Endleſs, Eaſeleſs and Remedileſs Torment; and then I came to acknowledg him, his Juſtice, his Mercy, and to fall down at his

Feet; he then began to speak some comfortable Words to me, to give me a little reviving, a little Faith and Hope in himself, and to let me see his end and design in Afflicting me; he shewed me my work, *and my transgressions wherein I had exceeded, he opened my ear to Discipline, and commanded me to depart from Iniquity*; and now he has recovered me and made me to live in his sight, if it be his pleasure to bring me into the fire again, I know it is for the purging away of my Iniquity; I desire I may not dishonour him, and then let him do with me what he pleases; I hope he will lay no more upon me than he will enable me to bear, and then his will be done: thus you see what great experience is to be got by Affliction, how needful it is for the exercise of Grace.

Job 36. 8. 9. 10.

Reason third,

The Lord fills our day with trouble for distinction sake, that we may know Earth from Heaven and God from the Creature. To know the meaning of that text, *there remaineth therefore a rest for the People of God*; if it were not so, we should be apt to say, it is good being here

here. There are two things the World is hardly brought to Believe. *First*, That quietneſs and peace and reſt cannot be obtained here: And *Secondly*, That it is to be enjoyed hereafter, and in himſelf. Now it is impoſſible that we ſhould ever meet with any full contentive good under Heaven; if one could ſhow me that which the Tempter ſhewed our Saviour even all the Kingdoms of the World and the Glory of them, they are too beggarly a good to give content: excellently to this purpoſe, one of the Antients; *O Lord* ſaies he, *thou haſt made us for thy ſelf, and our Hearts cannot be at quiet, till they come to reſt in thy ſelf. I tumble and toſs this way, and that way, upon Back and Belly, this ſide and that ſide, and every way to get a little eaſe, and yet I find every thing to be hard, and God is the only true Reſt.*

Feciſti nos ad te & cor noſtrum inquietum eſt donec requieſcat in te. verſa & reverſa in tergum & in latera & in ventrem, & dura ſunt omnia! tu ſolus requies *Auſtin.*

No ſatisfaction to be had from any thing here below; look but upon the ſeveral Conditions of Men in City, Court and Country, and ſee if every one would not be a little higher, a little Richer, and a little bettered in eſtate; or elſe what means their endleſs carking

and caring? what means so many hands working and Heads hammering about this thing and that thing? there is not the veriest frock and apron but by little
Mr. G. and little it would hirstle up to the Rob and Purple; not the pooreſt Friars cowle but by ſtep and ſtep have at the *Popes* mitre. This unſatisfied deſiring of one thing after another (which is very troubleſome and grieving) the Preacher elegantly calls the walking of the deſire; better, ſaies he, is *the ſight of the*
Eccleſ. 6. 9. *Eyes*, that is, the comfortable beholding and enjoying theſe things we have, *than the walking of the deſire*, the rambling of it after the things we have not, or as ſome render it, the walking Soul: a walking Soul is very uncomfortable, to be haunted night and day with a Spirit of greedineſs and unſatisfiedneſs, to have its company going out and coming in, lying down and riſing up; nay, to have diſturbing and troubleſome dreams too. The Lord never intended that the World ſhould be a quiet place; do you know any place upon Earth that a man may go to have one day of reſt, and freedom from care, and trouble, within and without? I would go many miles to ſee that place, and enjoy ſuch a Day:

he

he that kept the key of such a place would quickly heap up Treasures; what flocking would there be thither from all quarters, of all sorts of People! you would see great numbers of Great-one and Noble-men posting thither. The *Apostle* dehorts us from seeking things that are upon the Earth, & the reason is, because they are things upon the Earth, it is a bad soile, it is a troublesome air. Men may save themselves a labour of shifting from one condition to another, for till they shift out of the World, let them never expect to sit easily; no rest to be found in any part of the Earth, no restlesness in any mansion in Heaven. I might still prosecute this matter of the *wandring of the desire*, which is in all conditions of men upon Earth: Does not he that is just within the presence-Chamber door, wish he were a little nearer the chair of State? and he that is the third Man to the chair, wish he were the second? and he that is the second, wish he were the first, that he might have the Princes ear? the first grieves because the chair is not his, and he that hath the chair wishes it were advanced a step higher, that whereas he has but one Kingdom, he had two, and he that hath

two

two wishes he had more, and he that hath more, wishes he had all, and he that hath all, is not content because he hath all: a strange thing! at first he was not content, because he had not all; and now he is much less content, because he hath all: for then he had some hope to obtain his desire, when he aimed at all, but now he has no hope to obtain his desire, because all will not suffice; but he complains there are no more Worlds. And now I am fallen into this Discourse, give me leave to answer an Objection.

Object.

Are there not many that will say, that had they but so much, they would be content, ay that would they with all their heart, and never desire more; does not this contradict your Doctrine, and that which you are designing to prove all this while; that he that lives upon Earth in any part of it, or in any condition in it, must expect trouble every day, all their life time and enough of it?

Answer.

1. Perhaps they know not what they say,

ſay, are there not many that thought before they had no great ſtomack, that when good victuals are ſet before them, they find a ſtomack, and deſire there to taſte of one diſh after another? are there not many that deſigned to buy no great matters, that when they are in the fair, in the midſt of ſo many pretty commodities, deſire this thing and that thing? are there not many that when they put off from ſhore, thought to go but thus far to Sea for recreation, that the Wind ariſing are afterwards carried away into the deep God knows whither? So theſe unexpected Winds riſe as often by Land as by Sea, the wind of Affection, of too much Love and deſire towards the World and joy in it, and carries Men away into the wide World God knows whither.

2. This that they ſay, that if they had ſo much they would be content, fully content and not deſire a whit more; this is only out of a ground of unlikely-hood that ever they ſhould come to more, or ſcarce to that, and not as though that ſame would abſolutely ſatisfy and content them; as ſickly Men, or old Men, that in likely-hood cannot live long, will ſay

perhaps

perhaps, that were they certain to live but so many years, they would never desire to live longer, not as though simply that would satisfy them (for every man naturally hath an infinite desire to live for ever) but because considering their present state in all likely-hood they cannot go beyond, or scarce attain unto that period of time; and therefore they say that were they but certain to live so long they would even desire no more; but restore to the sickly Man his perfect health again, and to the old man his former youth; and try my parties then if so few years will content them, if they will be so moderate in their desires: just thus many men, because in all likely-hood they can never attain to greater matters, and scarcely to those they instance in, therefore they seem to have moderate desires, and such, and such things will content them; but give them all the opportunities and means that others have, and then see if their desires be not the like: there are many would climb higher, if they had but a ladder, and he that laid 38 years at the Pool of *Bethesda*, if he had had any to help him in, he would not have laid there any longer than the others.

3. And

3. And laſtly, if there be any that when they had got ſomuch or ſomuch, be truly for Worldly matters content, and neither ſeek for nor deſire more, then this contentedneſs ariſeth not out of the nature of the thing, but out of the moderation of their own minds; that ſeeing their bodies about which all the toil is, are neither ſo great, nor to laſt ſo long, therefore there is not need of much. Again, it ariſeth out of the ground of the *Apoſtle*; *That Godlineſs is great gain with contentment*, neceſſarily drawing contentment with it, becauſe any thing will ſerve as preſent to him that hath the reverſion of Heaven, any place will ſerve him that looks at laſt for God's right Hand, any fare will ſerve him here in the day-time, that looks at night for the Lamb's Supper; and therefore it remains ſtill good, that of themſelves theſe things cannot ſatisfy any man, and give content: but ſtil let him have never ſo much, yet like the *Aſſyrian Monarch*, he cannot keep at home, enlarging his deſire as Hell, and as Death, but gathereth unto him all Nations *&c.* I have been the longer upon this point, becauſe it is ſo hard a thing, as was hinted, to perſwade even Profeſſors, that this World has no

1 *Tim.* 6. 6

Hab. 2.

true

true comfort in it, nor can it possibly have any. Trouble and enough of it is the genius of the World and the inseparable companions of every Man's Life in it, and thus God will have it to distinguish Earth from Heaven, that Men may be as it were driven to seek after that happiness that is above. Give me leave to add one thing more before I come to the Application, & that is this; I would ask no plainer evidence that there is no satisfaction to be found upon Earth in any part or place of it, but trouble and enough of it; because your greatest Men with whom, if with any, some fair Halcyon peaceable quiet Dayes should have been found, have complained so of discontents that they have been weary of their fortunes. *Augustus Cæsar*, as *Seneca* hath it, that was so great a *Monarch*, yet often and often, again and again intreated the Senatours that he might lay down his Empire, and become a private Man; and never thought more joyfully of any day than of that wherein he should lay down his greatness; he knew by experience what a deal of toil and trouble his greatness cost, and felt how heavy the Crown was on his Head, whose glory and glistering others admire. And *Ti-*

De brev. vit.

berius

berius after he could find no content in his Empire, nor could tell how with ſafety to turn private man, complained that fortune had ſet him a Cock-height, and then took away the ladder that he could not come down when he would. And above all *Solomon* that had ſo flouriſhing a Kingdom as the beſt, and ſought good ſo accurately and univerſally, what might be that good for the Sons of Men, which they would ſo fain lay hold of under the ſun; and what can the man do that comes after the King: yet after all this ſearch: the ſum is this, *all is vanity and vexation*; this is proof enough of my Doctrine if I had no other: *He went about to cauſe his Heart to deſpair of all the labour which he took under the Sun*, Eccl. 2. 20. King's Palaces ſay, that peace and quietneſs is not in them, the Crown and Purple ſay they have not heard of it; (but on the contrary, trouble and vexation, and anguiſh and ſorrow and enough of it;) why ſhould we then not think, that it is no-where to be found? if great Men that have ſo many fences againſt Affliction cannot eſcape, how ſhall poor, infirm, naked Men avoid the dint of it? I remember an anſwer of one *Apollonius Thyaneus* to one who asked him, whether

whether he believed the story of the Cup made of an Unicorns-horn, that he who should drink out of it should be priviledged from all Diseases, wounds and poisons? I will believe it, saies he, if I
Mr. G. shall know that the King of the Country where the Unicorn lives shall be immortal and escape Death: he thought if any then the King would procure that Cup and enjoy the Benefit; so if there be any that could free their Dayes from trouble, or so much trouble as others may have, King's and Great-ones would surely hit on it; but we find it is quite otherwise. The Doctrine standing thus clear with the grounds and reasons of it; I come now to draw some Inferences from it.

Use. 1.

In the first place I note this; that every man thinks he has trouble enough, and would not willingly beat more than he has; take any man in the World, and come to him, what day you will chuse, and what time of the day you will, and say to him: Sir, do you want any trouble? no, saies he, I have trouble enough; if it be a duty, I must

muſt take it though troubleſome, but cares and croſſes I want none; come to the King, and ſay, Sir, do you want any trouble? he will tell you, he has enough of his own; the Crown of gold has thorns in it, every man you meet with, if you would ſit down and hear him, he will give you a large catalogue of his griefs; and tell you either of ſome inward trouble from the fear and ſenſe of the wrath of God, from the temptations and buffetings and aſſaults, ſuggeſtions and injections of the wicked one, or elſe ariſing from the corruption, and deceitfulneſs of his own Heart; or he will acquaint you with ſome outward trouble, full of diſcontent, it may be, from Superiors, by putting up many a wrong and injury at their hands, from inferiours by back-biting, ſlander, and detraction, from equals by much unſociable fallings out, or being in every thing our rivals or emulous copemates to give us the check at every turn, from Friends by unkind falling away, or treacherous diſcloſing of ſecrets, or failing in the time of need, like *Jobs* friends: *For now ye are nothing, ſaies he, ye ſee my calling down and are afraid. My Brethren have dealt deceitfully with me as a brook.* *Job* 6. 15. 21.

and as the ſtream of brooks they paſs away: From enemies alſo by doing us (as we look for no other) all the deſpite they can: from Wife or Husband by many frowns or unkind fits between them; from ſervants by common negligence and unfaithfulneſs *&c.* And as from all ſorts of People, ſo in all ſorts of conditions; in the married eſtate, diſcontents ſometimes for want of Children, but much more for having unthriving Children, and little leſs from having good and hopeful ones ſometimes untimely taken away, or that they muſt leave ſuch to the wide World, without leaving any thing to ſuch pretty Babes. The married body hath diſcontents in being put to care for others, and the ſingle perſon is not without it, that he hath none to care for him; Maſters complain of bad Servants, and Servants think that Maſters are very croſs and froward; ſee the Apoſtle *Paul's* Catalogue of his Troubles, 2 *Cor.* 11. 23. *&c.* There is trouble in getting the World, trouble in keeping it, and trouble in parting with it. I ſhall conclude this with that of the Wiſe-Man who ſpoke by experience, and there's nothing like it; *What hath Man of all his labour, and*

Eccleſ. 2. 22. 23.

of

of the vexation of his Heart, wherein he hath laboured under the ſun? For all his dayes are Sorrow, and his travel grief; yea, his Heart taketh not reſt in the Night, This is alſo vanity.

Uſe. 2.

I note the goodneſs of God, that ſeeing the day hath trouble enough, he has ſo ordered it, that trouble is but for a day; if many dayes, and many troubles met together it would be ſad; its well that *Dayes of trouble and extream miſery are ſhortened.* In Hell there is a Life without end, and trouble without end; ſeeing it is ſharp, it is a comfort it is ſo ſhort. *Mat.* 24. 22.

Uſe. 3.

I note the great difference between this life, and the Life to come; many Dayes and full of joy, for few Dayes and full of troubles. *In thy preſence is fulneſs of joy, at thy right Hand are pleaſures for evermore.* *Pſal.* 16. 11.

Uſe. 4.

The great miſtake of promiſing a better morrow; if you have not the ſame trouble to morrow which you had to

day, you shall have another in the room of it, and full as bad; to morrow may not be, and if it be, it will not be better; it is looked upon as great vanity and wickedness in them that said, to Morrow shall be as this day and much more abundant.

Use. 5.

The great Mercy of God that has been pleased to order suitable support, and sufficient supply for the day.

Deut. 33. 25. *As thy day is, so shall thy strength be.*

Use. 6.

There is comfort in this, that we canot expect a worse morrow; more than enough cannot be, fear of a worse makes this the worst. The Lord will lay no more upon you, than he will enable you to bear: if thou shalt have burthen enough for thy bearing, so thou wilt have strength enough for thy burden; if thou hast but little trouble, thou has but little strength, and the burden is enough for thy strength; so if thou hast great troubles thou hast proportionable strength, and so the strength is enough

nough for the burden. To conclude this Text, my care will not make to morrow's trouble less, and therefore why should it make this day's trouble more; I am resolved to part with a great many thoughts and cares, which have been very chargeable to maintain, have eaten up my strength and comfort, and I have got nothing by them, they shall now all be banished, let the morrow take thought for it self, each day hath enough with his own grief.

Christian Geography and Arithmetick.

Psalm 90. 12.

So teach us to number our Dayes, that we may apply our Hearts unto Wisdom.

TO omit what might be spoken of the Pen-man, Scope, Division and principal matter of this *Psalm*; I come presently to draw out the Observations and Doctrines which may be raised from the Text.

Doct. 1.

The dayes of Men are numbred, it is appointed for all Men once to Die.

I ſhall endeavour to open the point and then apply it: for the opening of it, I ſhall enquire into the import of the phraſe of numbring Dayes, or what is implied in this expreſſion of numbring our Dayes.

1. This, that our Dayes are numbred does denote the ſhortneſs of them; Eternity cannot be numbred, what ever is in God is incomprehenſible and innumerable, the Dayes of God are not to be numbred. We ſay he is a Poor man that can number his Flock, that can tell how many ſheep and cattel he has, the Dayes of a Man are ſoon told they are quickly reckoned up, he that hath but a little skill in *Arithmetick*, may caſt up the number, he that is but newly entered into the Table of Numeration may count them, if he know Units and Tens he may do it, he need not go as far as hundreds. *David* tells us how the account went in his Dayes, and ſince his time, the number is not increaſed, Sin has rather ſhortened them, and cut them off. *The Dayes of our Years are threeſcore years and ten, and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow, for it is ſoon cut off, and we flee away.* *pauperis eſt numerare pecus.* Pſa. 90. 10

2. It holds forth the fixedness of the bounds of them: the time of their ending is set and fixed, and there is no passing beyond those bounds which the Lord hath made; there is no altering, no removing of them, God is exact to his numbers, he will not upon any consideration revoke his decree and determination in this kind; *Seeing his daies are determined, the number of his Moneths are with thee,* (purely in thy power) *thou hast appointed his bounds that he cannot pass.* The time of the *Israelites* captivity was out in the Night, and though in 430 years, as we use to say, a Day would break no square, much less a piece of a Night; yet, that the Lord might be exact to his own prefixed time, he will be at the charge to light them out rather than stay till the morning. So *Belshazzar* was slain in the night, because, as some think, then the Captivity was out. If a man could give all the World, he could not purchase one hour beyond his appointed time; Death's not to be delayed, it will not be bribed, it will fetch a Man out of his bed at Midnight, and not stay till Morning, it will seize upon a Man, when he is abroad, and not suffer him to go home,

Job 13. 5.

and

and take his leave of his Family, and ſet his Houſe in order; it will not give a Man time to make his Will, nor to ſpeak a few words which might prevent abundance of trouble, and Law-ſuits that fall out about the diviſion of his Eſtate; where-ever thou art, what-ever thou art doing, when the minutes of thy Life are expired, Death ſtrikes thee, and there is no avoiding it.

3. It ſets forth the tranſitorineſs, the ſlipperineſs, the ſwiftneſs of our Daies. How does the Scripture labour for ſimilitudes to ſet this forth! certainly to know and believe this is of very great importance to our Faith, or elſe the Spirit of God, would never gather ſo many illuſtrations from ſenſe; it would be worth while to gather them up, and open them, but they are frequently done by others, and ly ſo obvious to your ſearch, that I need not ſpend ſo much time about it; only give me leave, ſeeing it is a buſineſs of ſo great conſequence, and ſo very little minded, to deal a little plainly and pathetically with you. Alas, alas, where is that Profeſſor, that ſits down and ſeriouſly thinks with himſelf, how ſwiftly his time paſſes away? who knows not that time is ſhort, and paſſes ſwiftly a-

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away it is a theme for School-Boyes; ay but let me tell you, few consider it, or live under the power of it; it is a Meditation fit for the best Saint upon Earth, and without dispute to live in the right belief of it, would be an especial and principal means to recover the power of Godliness which is so much decayed in this last age.

Do you think that Professors could be so Formal, and Secure, and Worldly, if they lived every day as their last, and performed every Duty as their last? would there not be more Zeal, and Life, and Love, and Heavenly-mindedness? Do you believe that we spend *our years as a Tale that is told*, as a Word, as a Meditation, *swifter than a Weavers Shuttle*; *That our life is as wind, and vanisheth away as the Cloud: That our dayes are swifter than a Poste*; You know how swift a Poste is, he passes by so fast, you can take no notice of him, you get but a glimpse of him, you could not know him again if you saw him; *so do our dayes post away*, how are we hurried in haste, haste, post-haste from one thing to another! poste to Bed at night, put off your Clothes, post-hast, poste up in the morning and put them on again; post to your Meals,

Meals, and poſt from them again; poſt to your buſineſs, and poſt from it; how do Sabbaths, and Sermons, and Opportunities poſt by, and that in ſuch haſt, that you cannot remember them when they are gone! it may be in twenty four hours you have forgot all. How many Sermons that you have heard have lived a moneth with you? what was the Meſſage of God to you this day moneth? the Matter as it was paſſing by did much affect you, you were much taken with it, and thought you ſhould have known, and remembred that matter as long as you had lived; but it ſeems it went by in ſuch haſte, the time of the Meeting paſſed away ſo ſwiftly, that it has happened to you, *as to a man that looks his natural Face in a Glaſs, he beholdeth himſelf, and goes away, and ſtraightway forgets what manner of man he was*; ſo you have forgotten what manner of matter it was that you heard, that you were ſo affected with, and melted under, that your Soul did ſo fully cloſe with, & you could ſo evidently witneſs to the truth of it, how lively, it was repreſented to you, how experimentally you did receive it, what goodneſs you taſted in it, and thought that taſte

Jam. 1. 24

taste would have never gone out of your mouth; now no impression remaining, the Text and every word of the Sermon so posted away, so far gone that they cannot be recalled or recovered. If a Painter would take the Picture of a Man, the Man must sit in a steady posture, but our Comforts perish in the using, they are not sitting Comforts; we are so interrupted, crowded, that we get little of the company and enjoyment of them. *Solomon* had a mind to have the comfort of Wine, and he got it alone, for he acquainted *his heart with Wisdom*, and was freed from those excesses, extravagances, and disturbances which commonly keep company with the drinkers of Wine, but he concludes that *all was vanity and vexation of Spirit, and there was no profit under the Sun.* A man can have no time to sit with his comfort and enjoy them, but he is either interrupted, or the comfort is gone. But to leave this Similitude, he sayes, *his dayes are swifter than a Post:* It is well observed by Mr. *Caryl*, that a Poste staies to change Horses, but the Chariot of the Sun, which is the natural measure of time, never staies, but is in continual motion: I might add this also, that the

Arti-

Artificial Meaſures of Time, which are continued by men, are in continual motion; the Sands in the Hour-glaſs are always running, or elſe it is of no uſe; the Wheels in the Clock and Watch are alwayes moving, or elſe they are of no uſe at all; if the Watch be down, it is good for nothing, for it's only uſe lies in motion. You may ſee this Similitude of a Poſt excellently laid open by Mr. *Caryl* upon the place, as alſo thoſe two more which they find in *Job* 9. 26. *My dayes are paſſed away as the ſwift Ships, & as the Eagle that haſteth to the prey.* Ships upon the Sea under ſail before the Wind paſs away very ſwiftly, and leave no impreſſion: The Eagle is a Bird of the ſtrongeſt Wing, the ſwifteſt Fowl, and a greedy Fowl; ſhe ſoares aloft, and is quick-ſighted, and ſoares down upon her Prey, as a Thunderbolt, as a Bullet, as an Arrow, and ſhe leaves no impreſſion in the Air. Now, ſaies *Job*, *My dayes are paſſed away as the Eagle that haſteth to the Prey.* I ſhall forbear the Proſecution of other Similitudes; our *dayes are compared to Smoke, to a Dream, to a Shepherds Tent, to a Vapour, to a Shadow, to a Flower, &c.* the aptneſs of which

which Similitude I leave to your own considerations.

4. This, that our dayes are numbered does likewise imply thus much, *that our work is numbred to our day, our work is cut out for the day*; God makes no empty dayes, as every day has its trouble, so every day has its work. *To every thing there is a Season, and a time for every purpose under the Sun*; and it is as true, that there is a purpose for every Season, as well as a Season for every purpose; and happy is that man that knows his Season for his purpose, and his purpose for his season; that knows his day for his work, and his work for his day, and does his dayes work upon his day; when our work is finished, then our dayes shall be ended: But alas for wicked men, their dayes *end before they begin their work*; they do work that God never allotted, or allowed any time for: *There is a time to build, and a time to plant, and a time to morn, &c.* but there is no time to sin. Some know their work yet do not do it, and *these will be beaten with many stripes*: The great Correction-house of Hell is prepared for those that would not work whil'st they had day

Eccles. 3. 1.

day, and time, and light, and opportunity, and assistance, and whatever might have an influence upon the promoting of their work; Be sure thou examine the work thou art about, and ask thy self strictly these two Questions.

1. Is this work for any time, is it to be done at all?

2. Is this work proper for this time; does the work and the time correspond, and suit one another? it may be sinful thoughts arise when thou art at Duty, let them know there is no time allotted for them, much less at such a time; it may be worldly thoughts come in about thy family and calling, let them know there is a time for them, but they must keep their place and due distance at such a season; perhaps some good thoughts may come in, which yet are not suitable to the work which thou art engaged in, tell them, they shall be encouraged in their proper time; God is a God of order and not of confusion and distraction; *there is a time to Read, a time to Hear, a time to Meditate, a time to Pray, a time to confer about good things*, and these duties help one another in their place and order. But it is not unusual for him that sometimes transforms himself into an

Angel

Angel of light to inject even good things in an unseasonable manner which tend only to distraction, and not to edification and promoting Communion with God; and he is a Wise Christian that knows how to manage himself, that there may be no interfering of duties. I cannot but break out and tell you, how hard a thing it is to be a right Christian, a Christian indeed, even-squared according to Gospel-rule and proportion. The misery of Man is great upon him, because he knows not his work and his time; the Devil takes great advantage of poor Christians that have strong affections and but weak judgments, and does so bewilder them and cast such mists in their way, even upon this very account that we are speaking of, that I begin not to wonder at the many complaints I daily hear from Christians of unbelief, unprofitableness under ordinances and the means of grace, discontentedness & falling out with their conditions; they are much unacquainted with their proper work in its proper season; *Satan* is a Spirit of disorder and confusion, and he knows how to entangle the best duty thou doest, and perplex the most regular exercise of thy Graces: the only way thou hast to help

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thy ſelf is ſeriouſly to conſider, whether this and the other notion and ſuggeſtion comes from God; is this according to rule, does the Goſpel bid me think this, and ſpeak this, and do this; to the Law and to the teſtimony. Let me take my Bible into my hand, and ſee whether I can find a fixed, a ſtated rule for ſuch imaginations, for ſuch perplexities, for ſuch becalmings, for ſuch expreſſions and actions; what ſaith the Scripture; and how readeſt thou; my Lord and Saviour anſwered the Devil ſtill, *with a Scriptum eſt*, it is written; if I cannot tell him, it is written? I may ask him the queſtion, *is it written*? Doſt thou ſpeak from the Word of God? Doſt not thou wreſt the Word of God? Doſt not thou add nor diminiſh? Does the Lord indeed require and call for this thing at my Hands? is it any part of that work that he has appointed for me in my Day, that I ſhould at any time diſtruſt him, or look upon his care as inſufficient either for my Soul or Body? are not the alſufficient merits of the Lord Jeſus tendered to me without any exception, but what I make within my ſelf? Does not he command me to believe, and is not this my proper work that I ſhould be found Ja- *Mat.* 24. 22.

bouting in? is there one word in the Book of God that does incourage me to question either his ability or willingness to save me? it is the work of *Satan* to make obstructions in a Man's own self, and then to lay them at God's door; but is it any part of my work to believe him or regard him? it is thy every dayes work to believe with all thy Heart; and if thou canst truly say, that thou art willing to give up thy self to the *Lord Jesus* to be saved and sanctified by him, to be pardoned and purged by him, to bring nothing to him, to keep nothing from him, to deny thy sinful self, thy righteous self, and (if he call for it) thy natural self; thou mayest conclude thou art in thy proper work which is suitable for every season, and that thou art observing the order of God, and appointment of the Lord Jesus; for, *This is the work of God, saith our Lord, that ye believe on him whom he hath sent.* *Joh. 6. 29.* And what ever it is that does obstruct and hinder this work, comes from *Satan* and not from God; it is a work that was never numbred out by God for thee to do, for it is according to his mind and pleasure, that every one should say as his Apostle *Paul* did, *the Life that I live it is*

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by Faith in the Son of God; and the work that I do, is to be alwaies exercising and putting forth Acts of Faith upon the *Lord Jesus*. And as for the concerns of my Body, is it any part of my work or duty, according to Gospel-rule, to be carking, and caring, and vexing my self, how I shall maintain that; what I should Eat and Drink, and wherewithal I should be Cloathed? has not he engaged his Providence for me? is not his express word, and is it not my proper work to believe it? be content with such things as ye have. *For he hath said, I will never leave thee nor forsake thee.* Hath he given me a Kingdom, and will not he give me a staff to walk to that Kingdom? as I have heard it well observed by a worthy Minister, will he give me Heaven, and will not give me Earth? will he give me an inheritance and will he not give me spending money? can I trust him for my Soul, and can I not trust him for my poor frail Body? Is not food and raiment within the Covenant as well as life and Salvation? Did he ever put me upon such work as this, as to get my own Bread, and leave me to my own Hands. Its true, as he has told me, *that in the sweat*

Heb. 13. 5.

Mr. T.

of my Brows I must eat my Bread; but he never said I should do it in the care and trouble, and grief of my Heart; I must work indeed, but the care of me lies with him, he is bound to maintain me, it is not my labour, but his bleſſing that muſt do it.

I am but a journy-man, the work is not mine but his; I muſt be at his allowance, he has ſet me my *dimenſum*, my task, and it is purely in his diſpoſal how I muſt be maintained, what he will give me of theſe outward things, whether much or little: he knows beſt my conſtitution; what I can bear, what may be convenient for my paſſage; what may be helping and not clogging in my journey to Heaven, and if I have but little of the preſent World; I muſt not call it Poverty, but Diſcipline. I conclude therefore, it was never intended by the Lord to be any part of my work, or to take up any part of my time, to fret and perplex my ſelf, how I ſhould have proviſions to carry me or my Family through the wilderneſs of this World. But to proceed, this very thing of not numbring the work to the day, and ſo anſwering the deſign of God in giving the day, is that which proves fa-

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tal to Persons and People, and becomes their utter ruine.

How does our Saviour weep over *Jerusalem*, and breaks out into these mournful expressions. *Saying, If thou hadst known even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the day shall come upon thee, that thine Enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy Children within thee, and they shall not leave in thee one stone upon another.* Good Lord, what is the cause of all this misery? why will thou deal so severely with thine own and only People? surely there is some great things in the bottom; What have they done? Dost thou ask what have they done? It is for something they did not do when they had an opportunity on purpose given for doing of it. *Because thou knewest not the time of thy visitation.* God gave them his Ordinances, the means of Grace, he waited a great while upon them, to see whether they would profit under them, and prove an holy and reformed People; but they not minding the Lord's end in being at such charge Luk. 19. 42 &c.

with them, continued a careless, formal, worldly, contentious, and a very unholy sinful People; yea, grew worse and worse; therefore &c. The Lord help us, my Brethren, *to know the day of our visitation*, our tranquillity is lengthened out, our liberties continued, we enjoy Sabbaths, and Sermons, and Ordinances, one Exhortation and Admonition after another, precept upon precept, warning after warning; we have also some lesser corrections and chastisements intermingled, and what is all this for? that we should bring forth fruit to God, that we should become an heavenly and serious People, that our Faith might grow exceedingly, and the charity of every one of us all towards each other might abound.

Eccles. 2. 1. 3.

But if we go on as we do, bringing forth so many fruits of the flesh, remain carnal, frothy, so lukewarm, & indifferent in the things of Religion, dead under the opportunitie of life, with so much formality in Duties & under Ordinances, turning as a door upon the hinges, neither well with the means of Grace, nor well without them; with so much outside in our services and performances, so little pressing after inward communion,

with God, with ſo little zeal for the Name and Honour, and Truths of God, ſo little ſence of the ſins of others, to mourn over them and reprove them, of the ſufferings of others, to mourn with them, and bear their burthens; ſo great lovers of the World, ſo deſirous of having much, ſo little contented with our conditions; (what, never an Heart moved yet at the hearing of all this, is there none cry guilty) ſo unjuſt, equivocating, overreaching, and unwatchful over our tongues in trading and bargaining; ſo little thinking of the Royal rule, to do as we would be done by, ſo vain in our Diſcourſes, ſo uncircumſpect in our Converſations, ſo ſenſual and unmortified, ſuch giving liberty to the fleſh, indulging and making proviſion for it, ſo comformable to the World, with ſuch Symptoms of Pride in Heart and habit, with ſo much envying one another, back-biting and evil ſpeaking, ſo little true Hearty Goſpel-love among Profeſſors and Chriſtians, that all pretend to be followers of the ſame Chriſt, and hope to live in one Heaven, with ſo much carnality; in having the Faith of Chriſt with reſpect of Perſons, in being factious and making parties and ſidings,

and keeping up Nick-names in Religion, (a ſore evil) ſo ſparing and niggardly in your Almes-deeds: and which is the ground of all the former, ſo little in your own Hearts by ſelf-reflexion, ſelf-examination, ſelf-humbling, abhorring and abaſing; and laſtly, ſo little delight and joy in God, and a continual eyeing and looking up to the perſon of Jeſus Chriſt who is at God's right hand, at the Glory he is in, the work he is there doing for his Saints, intercedeing and preparing; together with the great Power and Glory he ſhall ſhortly appear in, *when he comes the ſecond time to Salvation and judgement.* I ſay, if we ſhall continue thus guilty, as you have heard in the particulars mentioned, and many more I might add, together with the daily grieving the Holy Spirit of God by not praying for it, not watching, obeying, and quenching its motions; you may very ſuddenly expect ſuch ſharp and aſtoniſhing diſpenſations as make me even tremble at the very thoughts of them; read over the Book of the *Lamentations*, and weep as thou reads: I remember what the Prophet ſaid to *Hazael*, you may turn to it, 2 *Kings* 8. 11, 12. Take another Text or two to ſhew of what

Heb. 9. 28.

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concern it is, that men ſhould know how to number their works to their time and ſeaſon, *Rev.* 2. 21, 22. *And I gave her ſpace to repent of her Fornication, and ſhe repented not, behold I will caſt her into a bed, and them that commit Adultery with her into great tribulation, except they repent of their deeds, and I will kill her Children with Death, and all the Churches ſhall know, that I am he which ſearcheth the reins and Heart; and I will give to every one of you according to your works.* Do you Engliſh and apply this Text, you have heard it read to you; but hold ſir, before you leave it, pray tell us what ſhould be the meaning, of that expreſſion: *and all the Churches ſhall know* &c. God forbid that there ſhould be any Churches or members that ſhould not be right in this principle, *to acknowledge God to be the ſearcher of the Heart.*

The Omniſcieney of God is confeſſed by all that are not profeſſed *Atheiſts*; but cannot tell what to make of that expreſſion, *that all Churches ſhall know*; if it had been thus, and all the World ſhall know, or all the wicked of the Earth ſhall know, or, & all the Enemies of God ſhall know, we ſhould not have wondred at it; give us your thoughts about it: truly, Friends, I cannot but be troubled

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at what my present apprehensions are, I will tell you what the Lord sets upon my Spirit, his Blessing go along with it, there is in Churches so much lukewarmness, such resting in formes and externall services, such sinful tolerations, and bearing with sin, such keeping and covering iniquity in the skirts of Churches not making use of Gospel-rules to keep themselves clean and pure, and to purge out Iniquity; as here the Church of *Thyatira* suffered that Woman *Jezabel* which called her self a *Prophetesse*, to teach & seduce my Servants to commit Fornication, & to eat things sacrificed to Idols. I say there is such failings in members of Churches, so little exercise of Discipline, such Hypocrisy, so little love to and care of one another, so little of the Power and Life of Godliness, that it makes it too apparent, that the Lord is not so acknowledged and owned to be the searcher of the Heart, so as he ought to be, external priviledges are so trusted to without eyeing God in them, such things are done and suffered in short; so little fear, reverence and delight, and so much shew, officiousness, outside, externall pomp, as if the Lord were indeed like one of us, taken with appearances,

nd looked to no more than barely the work done; nay, indeed as if he were like one of the Idol gods of the Heathens, that had eyes and saw not, ears and heard not; as if things might be concealed and kept from him. There is no respect of Persons with God, when he comes into the Church, he has not regard to him that wears the goldring, or him that sits in the highest place, or her that wears the best gown; but to him or her that is of a pure, holy, contrite, humble Heart, that fears God, and trembles at his word: nor hath he laid down one rule for the rich, and another for the poor; no Man's greatness can compound for him to have abatements made to be connived at, and little notice taken of him, if he do make a trip, or prove a little slack in his place & duty. And now observe what follows in the very next words; *and all the Churches shall know*, &c. And I will give to every one of you according to your Works; I will deal with you not according to your fair shews, and fine appearances, and specious pretences, and good language, and honest expressions: trust ye not in lying Words, *Saying, the Temple of the Lord, Pre. 7. 4.*
the Temple of the Lord &c. *the Church*

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the Church-priviledges. I will examine your waies and your doings, whether they be suitable to your Profession, your practice answerable to the Principles you hold, then I will bless you and dwell with you, and make you my rest and habitation; but if I find you to be such as are evil doers, that commit iniquity, that fail in the weightier matters of the Law, in the execution of Judgment and Justice and Mercy. See ver. 5. 6, 7. if you are worldly and carnal, and do not make streight steps for your feet, then I must punish you as Sinners, I must be just; I must respect my own Name. *You only have I known of all the Families of the Earth, therefore will I punish you for all your Iniquities.* I must not be partial, to allow sin in a Child, and punish it in a slave, to judg sinners and let Saints go free when they transgress: your relation to me, your priviledges cannot save you from the rod. I have heard it excellently observed by one, that the Temple of the Lord was never intended to be a Sanctuary for the prophane and unholy, to save them from the hand of Justice; let no wicked Person from hence take occasion (as the Lord knows they are too apt in this loose corrupt Generation)

Mr. W.

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to blaspheme the waies and Saints of God; because the People of God have their failings, and there are Hypocrites among them (as there was one *Judas* in Christ's Family) therefore they make a mock of Holy Profession, and Saintship; and please themselves to play upon the borders of that unpardonable sin; they do deride the very Actings and Breathings of the Holy Spirit of God, because of some that are but pretenders to it, but never had it; let me tell thee, O thou that draws such consequences and conclusions, that the Gospel is an Holy Gospel, Religion is a real and substantial thing.

There are Ordinances of Christ, which we must be walking and waiting upon God in; and if we that profess the Gospel do not walk according to it, we must repent and sue out our pardon; God will scourge and correct us severely, as he has done in all Ages, and we must justify him in it; and he will make us know, that it is an evil and a bitter thing to depart from God, and to bring reproach upon Religion and the Name of God, and to open the mouths of such as thou art.

I will not name thee, but would willingly know by what name thou conceives thy self to be called in Scripture, and would desire others that they would likewise consult Scripture, and find out thy Character there; but I would tell thee further before we part, that if we do transgress, we pay dear for our sin; Repentance is too great a rate to be given for the most profitable Corruption upon Earth; *we are chastened of the Lord, that we might not be condemned with the World*: Besides, know this, that if we be true Saints, though we may have our infirmities, and must repent of them consequently; so antecedently, we must be such as do sincerely resolve against all sin, that do not allow, or indulge our selves in the least evil, that carefully avoid and shun the occasions of sin, that hate every false way; We must be such as must have respect to all Gods Commandements, according to our Light in them, and Knowledge of them, not be found neglecting any thing that we know to be a Duty; we should be very careful of our words, how we spend our time, and be continually preparing for our dying hour. And if there be such as are indeed very Hypocrites among

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us, as there has been in all Ages, and will be to the end of the World, and no avoiding it; (for we cannot know mens hearts; and for external Worship and Holiness, a wicked man may do them as well as a Saint, nay, a Hypocrite may possibly do them better than a Saint, because he does not carry weight with him, he takes no heed to the heart, which is the principal thing in a Duty) I say, grant there be such, if they discover themselves in gross impieties, and prove obstinate; the Gospel has given Rules for Admonitions, sharp and cutting Reproofs, even to the quick, for withdrawing from them, for casting them out of the Society of Gods people, and Gospel-Professors, and delivering of them up to Satan; and if they do remain covered and concealed till the Judgment of the great day, then the Lord will discover them, and give them a portion in the lowest place in Hell.

Titus 3. ἀποτο-μως.

The Scripture seems to make them the freeholders and first-born of Hell, *Mat.* 24. 51. *He will appoint him his portion with the Hypocrites, there shall be weeping and gnashing of teeth.* Well therefore, thou mightest spare thy self the expence of a great many words; for the bulk-

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ners is quickly summed up; either thou calls a true Saint an Hypocrite, because of his infirmities, and some Hypocrisie which discovers it self in him, which he repents of, which the Lord gives him a pardon for, cleanses him from, and at last receives him to his Glory; and if this be thy Case, I am much afraid thou will come under the lash of that Scripture, which I will take the pains to turn to; it is in the Epistle of *Jude* vers. 14, 15. *Behold, the Lord cometh, with ten thousands of his Saints, to execute vengeance upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him*; But

Secondly, If this be thy Case, that thou calls those Hypocrites that are indeed so, what need thou be so concerned, both God and Man are against them, they have shame here, however, the Lord does most severely torment them to all Eternity; thou might spare thy bad Language, they are punished enough without it. But

Thirdly, If this be thy mind, to take occasion hence to speake evil of Religion, and holy Profession, the Graces and

fruits

Fruits of the Spirit,& make a mock and deriſion of all theſe, that becauſe many men that pretend to Religion, are very wicked men, therefore to caſt off all Religion, and Zeal, and Love to God, and Faith in Chriſt Jeſus, and the workings of the Spirit, as Fancies and Shadows having no ſubſtance or reality in them; then I muſt needs ſay, that thou art in the high way to *Atheiſm*; and I do not know how I am fallen upon it, but I cannot poſſibly avoid it, according to my caſting up the Account, it amounts to neither more nor leſs, thou art a down-right *Atheiſt*: I did not think I ſhould have had occaſion to have uſed this word, for I do not love words that carry reflection with them; I have been ſtudying the ninth Verſe of the Epiſtle of *Jude*, railing Language does not become my Mouth; I confeſs I may be miſtaken in my caſting up, and I ſhould be glad to ſee where my Errour lay, that I may rectifie it; I can ſay I love Truth better than Opinion, or my own Conception and Imagination. Methinks I hear thee diſowning the name and thing,& pleading for Righteouſneſs, and Honeſty, and Worſhip, and Sacraments, &c. The truth is, thou haſt now

confirmed me fully in judgment of thee; for the Scripture is not more expreſs in any thing than in diſcovering a ſort of people that plead for a Form of Godlineſs, that they may more effectually oppoſe the power of it; that uſe the name of God, that they may fight againſt the Nature, Word, and Works of God; that pretend to ſet up Chriſt, that they may deſtroy his Perſon and all his Offices; *Men of corrupt minds, reprobate concerning the Faith; That profeſs they know God, but in works deny him, being abominable, diſobedient, and to every good work reprobate; Enemies to the Croſs of Chriſt.* If ſo be then that thou art an *Atheiſt*, the Scripture in plain terms calls thee a Fool, *Pſal.* 14. 1. Thou haſt read the place, but I will read it to thee again, *The Fool hath ſaid in his heart, there is no God*; He has no fear of God, no awe of the great God upon his Spirit, no ſenſe of his Holineſs, Power, Juſtice, Omniſciency, his Word, his Will, his Works, what he hath done, what he will do; what joy he hath laid up for the Serious, Sincere, Humble ſeekers of him, and that truly believe on the name of his Son, and are careful to maintain good Works; what torment he has prepared for the wicked

Tim. 11.3. *Titus* 1.16 *Phil.*3.19.

wicked, and disobedient, and those that believe not and obey not the Gospel, which he has revealed and sufficiently made it evident to be his will. But I must leave thee and answer thee no more having respect to both those Rules of the Spirit of God, given forth by *Solomon*; Prov. 26. 4, 5. *Answer not a fool* &c. What I have more to say about thee, shall be only to God, so as I am taught *Jude* 9. the last words of the verse. I now return from whence I have digressed beyond my purpose and intention, but sometimes we may be most in our way when we seem to be out of it: the Lord has various methods; a word out of course, a word by the way, sometimes does more good, as God can bless it, than that which seems to lie most direct and in order, intended and prepared: I am an admirer of Method, and am no friend to Foolish Preaching, to impertinencies, and repetitions that proceed from emptiness and barrenness of matter, but, I must confess, I have often thought what there might be in the foolishness of Preaching, *it pleases God by the foolishness of Preaching, to save them that do Believe.* When a gust of the Spirit comes, when zeal and Affections are stirring, and

transport a Man, he is driven out of his road.

But to the point; I was telling you the great danger Men were brought into, when they did not lay hold of their season and opportunity, did not number their work for their day, were not wise but foolish, in letting time go and leaving work undone. I have one Scripture more which I have promised you, and that is in *Rom.* 2. 4, 5. *Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to Repentance? But after thy hardness and impenitent Heart, treasurest up unto thy self wrath, against the day of wrath, and revelation of the righteous judgment of God.* The Lord did spare thee, and continued thy life to thee, day after day: thou hadst much time, and many advantages, and thou didst not consider for what end God did this to thee: he laid out time for thee, and thou shouldest have laid out work for that time, have filled the vessel of time with good actions, the fruits of Righteousness that thou mightest have said with the Spouse, *Here are all manner of pleasant Fruits new & old, which I have laid up for thee! O my Beloved.* But instead

ſtead of this, thou art laying a foundation for everlaſting miſery by thy hardneſs and impenitency; thou art doing a work which thou wilt find wages for, the wages of unrighteouſneſs. *Becauſe to every purpoſe there is a time and judgment, therefore is the miſery of Man great upon him; For he knoweth not that which ſhall be, for who can tell him when it ſhall be? For Man knoweth not his time, as the Fiſhes that are taken in an evil net, and as the Birds that are caught in the ſnare; ſo are the Sons of Men ſnared in an evil time, when it falleth ſuddenly upon them.* Eccleſ. 8. 6,7,8,9.12

I now come to the Application.

Uſe 1.

Are our dayes numbred in this ſence as you have heard, then it affords matter of Humiliation to Saints, & Churches, that they have not numbred their Daies and their work better; truly my Brethren we had better confeſs our own ſins, than have other folks to confeſs them, to charge our ſelves is the way to be diſcharged both by God and Man. I have ſometimes thought that if the People of God had been more in condemning

themselves, they would not have been so much condemned by the World; let us say as the Church of old, *As for our transgressions we know them.* I remember what I have met with in a learned Author, who writing freely of the faults and miscarriages of Ministers, comes to answer an Objection which Ministers might make against his publishing their failings to the World, who were so ready to be offended with them, and to stumble at every thing; or if he would have discovered them, he might have writ in Latine, and so they might have been concealed from vulgar notice; he answers to this purpose, saies he, *if we had sinned in Latine, then our Sins might have been reproved in Latine*; but seeing our failings have been obvious, let our acknowledgements, Confessions and Repentance be so too; it is no disparagement or lessening to any Man that is guilty, to make confession, but an effectual way to remove Reproach and Scandal, and to silence accusers: accusations have little place either with God or Man, where persons are willing to accuse themselves; though there are some that are come to that height of Wickedness in this Age, which is so fruitful

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of Monſters; that take occaſion from the confeſſions of ſin which God's People make to him, to charge them, as it were out of their own Mouths as the vileſt Creatures on Earth; to draw out an accuſation againſt them out of their own Confeſſions; a Bill of inditement againſt them, from what they do acknowledge of themſelves: but theſe Men are little acquainted with the Scriptures, and the Myſtery of Godlineſs. The Lord tells us that his waies are not as our waies, nor his thoughts as our thoughts, *He that confeſſeth and forſaketh his ſin ſhall find Mercy*; by God's own appointment confeſſion is clearing. Indeed I grant that among Men, confeſſion of the party is evidence in Law; but in the Court of God, at his Tribunal, confeſſion of the party takes away evidence: there is no more danger of our confeſſion of our ſins to God, in the World's hearing, than of doing it in private in *Satan's* hearing. Its againſt all reaſon to charge a Man that is charging himſelf; if you would take away ſins teſtimony, joyn teſtimony with it; among the Latines two Negatives make an affirmative, but among the Greek's, two affirmatives make a Negative; if the World accuſe us, let

us accuse our selves too, and this is the way to be cleared; a Christian is never so much in his Glory, as when he is justifying God, and condemning himself. It will silence the railing *Rashakehs* of this Age, for professors to charge themselves deeply and particularly before God; we have sinned, we have done foolishly, we have broken thy Covenant, we have sinfully complied, we have been toomuch partakers with wicked men of their wickedness, we have been unprofitable, careless, worldly, covetous, greedy after the World; with our tongues have we dishonoured God, and our Conversations have been such as have but given too much occasion to the Wicked to blaspheme; we have given them just cause to open their mouths against Religion for our sakes, we have not discovered that humility, meekness, impassionateness, weanedness from the world, mortification of fleshly lusts, that might have been attractive and alluring of others to a good likeing of the professing of the Gospel and Christianity; we have been seeking our selves, and setting up our selves, when we should have been seeking and setting up the interest of the Lord Jesus; we have practised

tiſed that in our ſelves which we have condemned in others; and never any People had more pretious opportunities and improved them leſs; we have put Death far from us, and lived as if this world would never have an end, and as if the World to come would never have a Beginning *&c.*

Now for others to lay theſe things to our charge, makes us odious and ugly; But for us to charge our ſelves will make us look lovely and Beautiful: there is a vaſt difference between others ſpeaking of us, and our own ſpeaking of our ſelves though the words be the very ſame. The ſtory of *Jonah* if another had writ it, would have made *Jonah* appear very deformed; but as he writes it himſelf, it rendershim a true penitent: let us lament our not doing our work in our day, our not minding our work and ſeaſon, and making them meet; what a deal of work might we have done more than we have, if we had ſorted, and counted, and numbred our work aright! we have been confounded as the Builders of *Babel.* We have done much that needed not have been done; and we have been doing of one thing when we ſhould have been doing another; we have been repenting when we ſhould have been believing,

and believing when we ſhould have been repenting; we have been caring when we ſhould have been truſting; we have been weeping, when we ſhould have been rejoicing, and rejoicing when we ſhould have been mourning, we have been doing and undoing; and as a Man that has loſt his way, travels hard, but is no nearer his journeys end, nay it may be comes to the place, whence he firſt ſet forth. I aſſure you it is matter of trouble to conſider what confuſion we have brought our ſelves into, and upon our Spirits, for want of this wiſdom to number our work-daies; we have been a diſorderly People; we have not put our general and particular callings into good method, we do things in the firſt place which ſhould be done in the ſecond, and that in the ſecond which ought to poſſeſs the firſt; let me tell you Earthly cares will not ſit comfortably and thrivingly in the firſt, nor Heavenly thoughts in the ſecond, becauſe the one will be too high, and the other too low for their elevation; it is a deflowring of early morning-time to lodge the world with it, and it is a diſgraceing of the things of God, to preſent them with the ſmall reliques, and ſtale afterlings of your time. I am

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perſwaded this is the very thing the *Pſalmiſt* aimes at in this Text, that he might have wiſdom to know his time and his work, and the proper work for the day; that time might not be done before the work was done; and that work might not be miſplaced and miſlaid; it muſt needs therefore be our great folly and loſs, who are guilty of ſo much miſplacing: why muſt worldly thoughts come in, in the morning as ſoon as thou art awake, and defile, blaſt, and canker thy Soul, when good thoughts would have edged it, prepared it, and put a ſavour upon it which would not have worn off all day? why muſt thy counter come up ſtairs into thy cloſet, & the concerns of thy calling look upon thee whilſt thou art praying and meditating and converſing with God, and about the condition and ſtate of thy Soul, and its Everlaſting well-being? we ſhould be Heavenly-minded in Earthly imployments, and we are Earthly-minded in Heavenly imployments; get as much of Heaven as ever thou canſt to attend thee in thy worldly matters, it will wonderfully facilitate and proſper thy work, it will make it go on with eaſe and pleaſure; a Bible upon a loom or ſhop-board never

never hinders work; Meat and Morning Prayer never hinder work; holy ejaculations, and good discourse, will not weaken the hands that labour, a serious thought in the midst of thy worldly business never causes interruption or disorder.

And as you must take heed of misplacing your work, so be careful you do not misplace the dispensations and providences of God to you, for this belongs to the numbring of your daies: for you are apt to call your good dayes your bad ones, and your worst dayes, your best. The account will never come even when receipts are placed as disbursments, do not expect a right ballance; you have had many dayes of Affliction & Sorrow and pain, your hands have been alwaies full; now if you reckon all these dayes as bad dayes, you do not number right. Again, you have had a few Sun-shine dayes, you have enjoyed prosperity, and you call these good dayes: whereas it may be these have been ensnaring and straitning to your Souls, and the former have been quickning, purging, cleansing, and inwardly comforting; the dayes which the Children of *Israel* spent in the Wilderness were not their worst

dayes,

dayes, for there the Lord fed them with *manna*, bread which came down from Heaven. The wilderneſs-grape is the ſweeteſt grape, the beſt vineyards from thence; Rock-water is the pureſt water, and no honey ſo ſweet as that which came out of the Lyon; though no affliction for the preſent ſeems joyous but grievous; *but the peaceable fruits of Righteouſneſs which it yieldeth afterwards to them that are exerciſed therein*, make amends for all: it may be when thou conſiders it well, *thoſe dayes of thy youth when the ſecret of God was upon thy Tabernacle*; thy Children about thee, when thou waſhed thy ſteps with butter, & the Rock poured thee out rivers of Oyl &c, will not be accounted & numbred for the beſt dayes; thou wilt ſee cauſe upon due reflection to confeſs, that thy Spirit was more dull and heavy, and ſlothful, thou was not ſo lively in duty, didſt not enjoy ſo much Communion with God, as thou haſt done in ſome other dayes that were more dark and cloudy, and a great deal more pinching, and painful to go through: thou mayeſt remember in thoſe ſhining dayes what expence thy watchfulneſs put thee to. How thou was continually upon thy guard, leſt thou

Heb. 12. 11

Job 29. 4.

thou should be ensnared, and thy affections be carried beyond due bounds; it's a difficult case, where we are so desirous to drink much, and yet can but bear little; to resist is troublesome, to yield is dangerous; to love the Creature no more than it should be, and to love God as much as he ought to be: thou canst tell likewise that in those other dayes of straitness and want, and sickness, and disgrace, and perplexity; though they were very ungrateful and unpleasing to the outward man, thou had frequent visits from God, corruption did not so work and stir in thy heart, *Satan* was not so busie to defile thee with his temptations; thou hadst many a comfortable half-hour which no body saw or took notice of; thou couldest pray then, thou couldest pour out Prayer, thou wast all Prayer; thy Prayers came from thee like hot burning sparks out of a flaming furnace, or like darts out of a Gyants Hand, with such a jerk of the Spirit after them that they fell not a whit short of Heaven; what wrestling was there then of Faith, what strugling then of hope, what working and striving of patience! then thou came to know effectually the meaning of those Scriptures,

Hope,

Hope maketh not aſhamed, we are ſaved by hope, in patience poſſeſs ye your Souls; thou then felt more charity, more bowels, more compaſſion, more fellow-feeling of others troubles; then thou came to know better the meaning of that Text, which perhaps in thy fair Dayes thou never conſidered ſo much; *Remember them that are in Adverſity, as being your ſelves alſo in the Body*, having paſſible, weak Bodies ſubject to all the like miſeries, which you ſee in others; and what the Preacher intended when he exhorts to give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the Earth; whether ſuch evil may not be in the World that may bring thee to like need. *Heb.* 13.

How was thou then weaned from the World, how didſt thou contemn it, the pleaſures, honours and riches of it! thou did experience the mutable and tranſitory Nature of them, thou gave earneſt heed to our Saviour's Counſel, *Lay not up for your ſelves treaſures on Earth where moth and ruſt corrupt, and where thieves break through and ſteal, but lay up for your ſelves treaſures in Heaven where neither moth nor ruſt can corrupt nor thieves dig through and ſteal*; and then *Mat.* 6.

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thou conned over the Apostle *Paul's* hard lesson, and got it pretty perfect,

1 Cor. 7. 29 *That they that had Wives should be as though they had none, they that rejoice as though they rejoiced not, they that buy as though they possessed not, for the fashion of this World passeth away.* Thus though there was a decay upon thy outward-man by reason of Affliction, yet the inward man was renewed day by day; those dayes which helped thee nearer Heaven, and made thee more fit and more willing to die, were good dayes, how painful and tormenting so ever they were in the passing through them; and those dayes which delighted thy fleshly desires and carnal part, which were very pleasant to the outward-man, but did make thee neglect duty or slubber it over, did deaden thy Spirit in it, and caused a decay in thy zeal, and Love and delight in God, and made thee less mindful of the great concerns of thy pretious Soul; those dayes though seemingly happy and blessed in their spending, were not so good dayes: be careful therefore of reckoning and numbring right about your conditions, and outward states and beings in the World, and mourn over the disorder thou hast put thy

thy ſelf into, by not placing thy condition right, and placing thy ſelf aright in it; but by buſtling and quarrelling at ſome times with thy ſtate, and thy over-pleaſedneſs again another time with it. Thou haſt been ſtill diſturbing and doing harm both to thy ſelf and others; what hard and loud words have paſſed between thee and thy adverſe ſtate? have not ſome over-heard thee ſaying, that thou thought no Bodies condition was worſe than thine; none ſo ſtraitned, none ſo perplexed; what ſickneſs thou didſt undergo what pain thou went through, what poverty and pinching thou endured, what croſſes every way thou met with; and wiſhing thou had had not been born, or that thou might quickly die, and be removed out of this troubleſome World, or that God would but be ſo kind to thee, that thou might but live as ſuch and ſuch do, though their conditions are not looked on as the beſt *&c?*

And to anſwer this chiding temper, has not that witneſs for God in thy own Conſcience, and of his kindneſs to thee in every condition, made this ſmart reply? Oh what a murmuring unbeleeving Creature art thou! What, nothing

but complaints: look about thee, canst thou find nothing to thank God for? is thy case so bad, that all comfort is shut out of it? thou art out of Hell, which thou deserves every moment, that's a Mercy; art not thou in health? many would give thousands to enjoy as much of that as thou dost; art thou harbourless & knows not where to have a lodging to night? that's the condition of many a good Soul where cruelty and persecution Reigns; art thou hungry and knows not where to get bread this day? it's a great Mercy to have bread for the day, and a greater to be able to beg and believe on God for bread for the day, a lesson which I heard a worthy Minister say, the Lord had taught him, and an high piece of Learning it is. The Apostle knew what he said, and that it was a great degree he had attained to, when he professed? *I have learned in the things wherein I am, therewith to be self-sufficient*; there is a kind of self-sufficiency in every good contented mind, he is rich not that has much, but that does not desire much. Art thou thirsty and knows not where to get some good water? art thou cold, and knows not where

Mr. B.

Phil. 4 1. ἐν οἷς εἰμι αὐτάρκης.

where to get a covering to keep thee warm?

But for thy Spiritual eſtate, art thou tempted? ſo was Chriſt, who was in all points tempted, likeas we are, that we might come boldly to the Throne of Grace, that we may obtain Mercy, and find grace to help in time of need, and has promiſed, that he will not ſuffer you to be tempted above what you are able; and is it your miſery that you are called to follow the Captain of your Salvation in the honourable path of ſuffering, the highway to peace, and reſt, and Glory? Art thou under the tidings of his love? did not the Lord Jeſus cry out, *my God, my God, why haſt thou forſaken me?* Art thou unwilling that the Lord ſhould make a trial of thy Love and faithfulneſs to him, whether thou will abide for him, and that he endear himſelf more to thee, and prepare thee for fuller manifeſtations, and them for thee? Doſt thou complain of an hard unbelieving Heart? its a mercy thou feels it to be ſo; how many hard Hearts in the World that are not felt! they that can ſay and cry out, *Save us Maſter we periſh*, ſhall never ſink; if there be ſenſe there is life, though that life may be a very ſickly

Life: thy condition is safe though it it may be very uneasie; where there is the root of the matter, where there is the living substance, if circumstances be a little troublesome it may be born: better a little crying here than weeping and wailing hereafter; pains and pangs, and gripings here are kindly, and not at all dangerous. To conclude this, wilt thou for the future keep a better account of thy condition? wilt thou number and place the Providences of God towards thee in better order? this right reckoning will reconcile thee to all the dispensations of God, and make you long Friends; this will be your Wisdom, and this is your way to true Wisdom; and so much for this Use of Lamentation, and Humiliation. It is much to be bewailed, and that because of bad consequences, that Christians do not number their dayes, their duties and their dispensations better. The exercise of such Wisdom as this.

How lovely would make Professors to look, and how peaceably would it make them live! it would make Religion look very beautifully and put an attractive and alluring vertue into the Conversations of Men; but we may

cry

cry out of our folly, our Childiſhneſs, our weakneſs of judgment in the things of God; our walking by ſenſe, and reckoning by that, and leaving out Faith, without which there is nothing but diſorder; it is that which ſets all right, puts every thing in its proper place, and keeps Time and Eternity in their due conjunction, diſtinction, and neceſſary aſpects one upon another: I now come to the

2. Uſe.

An Uſe of exhortation, that we would learn this bleſſed Art of numbring our daies, this Chriſtian *Arithmetick*; I ſhall indeavour to lay down ſome Rules of direction for our better numbring of them.

Rule 1.

Of *Arithmetick:* number the dayes that you have paſt, and what of that?

1. How many they have been, ſome of you have paſſed a great many Dayes, and Weeks, and Months, and Years; it is a long time you have been in this World, are you yet weary of it? how

many dayes would you live longer, and how would you imploy thoſe dayes? or do you conſider that you cannot live alwayes?

2. How many changes you have ſeen and paſſed through in thoſe dayes; How many conditions and places you have been in, how many removes you have made, what toſſings to and fro, how many ups and downs, what obſervations you made in your paſſage; how much your paths you have walked in reſemble the journeyings of the *Iſraelites* in the Wilderneſs; how, that which is, is that which has been, and there is no new thing under the Sun; how many in thy time have come into the World, and grown up, and grown old, and gone out of the World, ſome at one age, ſome at another, and very many that lived never to ſee thy years; how many Friends and intimate acquaintance thou haſt buried, with whom thou haſt Eat and Drunk and Lodged, and now thou walkeſt over their Graves; how many relations of thine have left this World, Husband or Wife, or Children, or Father, or Mother, (and doſt thou hereupon enjoy thy preſent Relations in any of thoſe kinds as if thou had none;)

How

How many of thy own Neighbours, and School-fellows living, how time has hurried ſome to their Graves, others at a great diſtance from thee, others to beggary and a mean condition, though ſome are got to great eſtates, and ſet an inch above their Neighbours; How many great ones thou haſt out-lived, and how many changes of Government thou haſt ſeen in thy time.

Governments are heavy things, and as it were unmoveable, guarded both by the Laws of God and Men, and are as the Mount that might not be touched; yet an ordinary Man of an ordinary age does ordinarily outlive four or five Governours or Governments, ſo that thou obſerves changes in Publick, and changes in thy Private ſtate. What a change did *Job* ſee in his Condition (take him either as a Publick or as a Private Perſon? time was when he could ſay. "He had his "Children about him, he waſhed his ſteps "with Butter, and the Rock poured out "Rivers of Oyl; when he went out to "the Gate of the City, when he prepa- "red his Seat in the ſtreet, the young men "ſaw him and hid themſelves, the aged "aged aged aroſe and ſtood up; The "Princes refrained talking, &c. But now *Job* 21. 7.

all on a sudden he becomes as low as he was high, and in a moment, as it were, the case was altered with him that he complains that they that are younger than he had him in derision, whose Fathers he would have disdained to have set with the Dogs of his Flock, they spared not to spit upon him, *&c.*

3. How quickly they are gone; many years even among men, are but as yesterday, when they are past, but as t'other day. It is but a little while methinks, saies he, since that so many years ago I lived in such a place, conversed so and so, did this and the other thing, how fast does time pass away; It is but as yesterday since I was a Child and went to School, and now I am grown old, I can remember it as well as if it were but yesterday: My life has ever been posting, as a Dream, as a Tale that is told, the Dream ends, and the Tale is concluded insensibly before we are aware. The whole time of this World is but as a Dream; The proper time of awaking will be at the Resurrection; then Men will know whereabout they are, and what they are, then they will be out of the hurry of time, and have leisure in Eternity (which is a fixed now wherein they shall stand still) to behold

them-

themſelves, and underſtand themſelves, their ſtate and way. Juſt as in a Dream, a man ſeems to be very buſie, hard travelling, in the midſt of a crowd of people, vehemently purſuing an Argument, driving on a Bargain, a ſolemn Funeral, pleaſant at a M[illegible]ge, caſt down under a ſad Providence befalling him, much refreſhed with good News, telling great ſums of Money, ſate at a good Banquet, &c. but when he awakes, all is vaniſhed away as a conceit, and the man is naked in his Bed, very ſtill and quiet, and it may be finds himſelf hungry, and knows not where to get ſixpence: Even ſo it is with Men in the World, they are much in agitation and motion, cumbred about many things; but when they come to dye, which is the time of awaking, then they are ſeen naked, their ſtate and condition is known; no more to do with the World, or worldly things, no eating, or drinking, or buying, and ſelling, or converſing; if they have Chriſt their Friend and Advocate, and be found upright, and lovers of God? then to glory with them, and everlaſting joy; but if they be found wicked and Hypocrites, then to everlaſting confuſion: But to conclude this Similitude.

A Man when he is dreaming, by some noise or jog may be a little awakened, & come to himself, but may quickly go to sleep and fall a dreaming again the same Dream: So dreamish Professors that are very busie wading to and fro in the Earth in a sleepy condition, and minding the things of it, may by some awakening Ordinance or Providence, by some amazing Judgment, come to themselves, and sit down, and think other thoughts than they did before, let the World stand still, and have to do with God; but assoon as the noise is over, they fall to dream again.

In the great Plague and Fire in *London*, there was such a noise, that I believe there were very few but were awakened, and for the present, left off dreaming; but how quickly did security & sleepiness creep on, & they fel to dreaming again one after another, to building, to buying, and selling, &c. (which at the best are but dreamish things, and may prove much worse, if you do them as they did them in the dayes of *Noah*, and *Lot*;) I wish with all my heart, the next jog be not so hard, and the cry so loud, that instead of being kindly awakened, they be not mazed, and stunned, and deaf

deaf, and disabled from getting up, and putting on their clothes.

4. How irrecoverable they are, and never to be recalled; If I would give all the World I cannot call yesterday back, nor be placed where I was yesterday morning. He that cries out, Call time again, call time again, is as unlikely to be heard, and answered as any man I know; ay, but cannot you set me one day or two backward, place me where I was but t'other morning, that I may pass over those three or four hours as I did then, No, I cannot do it; And this is the first Rule in this *Christian Arithmetick*; Number the dayes that you have past; this will make you wise.

Rule 2.

A second Rule in Arithmetick. Number the dayes that you have lost, this will be a special means to lead you to Wisdom. What have your past days been filled with? have not you lost weeks, and moneths, nay years? Consider this well, and you will be able to tell me, I need not tell you what thoughts it will work in you, and what wise Counsels it will put you upon; have not

many

many of thy dayes been filled with nothing but vanity? some men do nothing at all, many worse than nothing, the most do something that is not their proper work to do, but belongs to others: canst thou say that any day of thy life has been as well filled with good as it ought to have been, or as it might have been? if thou had thy best spent dayes to spend over again, couldest thou not spend them a great deal better? no such cause of mourning as for lost time: was not thy Childhood, and thy Youth vanity? has not the World had many an hour that God and Christ should have had, and should have been improved for the promoting of thine eternal welfare? How many idle dayes, and play-dayes hast thou made? how many needless Journeyes, Visits, Walks, and Discourses hast thou made? How many unnecessary designs, & unprofitable labours? May it not be said of much of thy business thou hast been imployed in, as some said of the *Womans pouring the Ointment on Christs Head*; *Mat.*14 4. why was this waste of time, might it not have been made better use of?

Rule

Rule 3.

Third Rule of Arithmetick; *Number the work you have done, and how you have done it*; what will this do? you will tell me what it will do, if you obſerve it; you will find upon Examination, that put all your good works together, and allow for dammage, for the Hay and the Stubble, the Dregs and the Droſs, and they amount but to very little; you will ſee how much mending all your work needs; what mourning over, and begging pardon for the defects and failings about it; time runs, and work ſticks, and that which we thought we had done well, muſt be done over again: how ſhould this awaken us, and quicken us; when we have done all we can, we are but unprofitable ſervants! when we have done the beſt we can, we have not done that which is our duty, when we have done the moſt we can, we have not done all we ſhould, ſtill ſome work lies before us, and it may be very little time; will not this conſideration to make men make much of time, and not prodigally throw it away as they have done? becauſe ſo much

much is required to survey and mend old done Deeds.

Rule 4.

Number the Sabbaths, the Sermons, the Opportunities which you have enjoyed. This a fourth Rule in Christian Arithmetick; and what will this tend to? You will tell me when you have well considered it. Reckon how many of Gods Embassadors have been sent to thee with several Messages, and with the same message over and over again; how many years of the dayes of the Son of Man you have seen: how long you enjoyed such a Ministry in such a place, and such a powerful Ministry in another; and now what am I the better: God will expect an account of me; is it not high-time for me to consider what return I can make: what profiting, and progress I have made in the knowledg and fear of God, and Faith in his Son Jesus Christ; to what degrees and measures of patience, Meekness, Hope, Love, Heavenly Conversation, crucifying the flesh, looking for the appearing of Christ, and aiming at his Glory in every thing I do &c.

Many

Many an exhortation and motive and direction and encouragement have I had about all theſe and much more, many a time, and that with a great deal of preſſing: God may call me to even accounts with him, the very next hour for any thing I know, and how ready am I for it! Oh for a little time for this work! I have cauſe to be afraid, that I ſhall be found much in arrearages to God, and that there are ſome hundreds of Sermons I have heard, that I can remember neither Text, Doctrine, Reaſon nor Uſe; nor have any real impreſſion remaining upon me from them, a dram of habitual vertue or ſtrength by them: Oh that God would not clap me up, and make me bankrupt, that have taken up ſo many goods of him, and am not able to make him any payment, the goods are embezeled; Oh that I had time to make my compoſition with him, to ſue out a releaſe and diſcharge from him! I am undone if I be arreſted before this be done, for I cannot pay twelve pence in the pound; Lord ſpare me a little time that I may repent in, and make money of all that I have that I may bring to thee; I will not keep or conceal one peniworth from thee, I will

give

give thee a true account in whose hands they are, whom I have traded with; how I have been cheated by *Satan*, by the World, and most of all by a deceitful heart of my own that was bred up with me, and which I have given much trust to: I could no sooner have any of Heavens commodities come in, but presently they were purloyned from me by the means of my deceitful, hard, vain, idle, foolish Heart; for whilst I slept and was careless, the wicked one came and catched them away, or the cares of this World, and the deceitfulness of Riches spoiled them, and so I got no profit by them; my base Heart did betray me to all this mischief and loss: and now Lord be pleased to spare me a little, that I may mourn over and bewail my great losses, that I may call my treacherous wicked Heart to an account; that I may seriously and severely examine and search it, that I may bring it to confession, and acknowledgment, to deep sorrow and repentance, to sincere and holy resolutions of a faithful improvement of any opportunity and season of Grace, that he shall hereafter be pleased to put into my hands; and now consider, beloved, whether the making up accounts do not re-

Mat. 13. 19. 22, 25.

quire some time, how needful it is to be done, considering how large our receipts and credits are, and lastly how little assurance we have of time to do it in.

Rule 5.

The fifth Rule of *Christian Arithmetick* is, number and compare your dayes with the daies of those that liv'd in the first age of the World; compare the length of thy time with the Patriarchs lives; and what will this do? thou wilt see it will have very good influence on a wise improving of time; they lived six, seven, eight, or nine hundred years; and thou wilt never reach one hundred, it may be not half an hundred: a serious meditation of this will work in you, one of those two useful considerations.

1. How long a time had they to glorify God in, in comparison to what I have; how did they live to his praise and honour in proportion hundreds of years as it were before I had a being, and hundreds of years after my being ended; how many opportunities had they of serving God more than I have, how much work did they do in their generation for God more than I what large returns did they make from Earth to Heaven above what I do; what

need have I to ply my work, that have not one day for their seven to work in; time is short with me, for though they had much, yet, they had none too much, and how should I look to it, that I have not too little for my business.

2. How long a time were they kept in this World and out of Heaven, above what I shall be; how tedious was their journey, and how was their pilgrimage lengthened out: they had but as it were newly set forth in the time that I am got to my journeys end in; their work was much greater, their stay in the vineyard protracted and drawn out, their sitting in Heavenly places adjourned, prorogued and suspended; one generation of Saints in these latter daies after another passes to Heaven, even fourteen Generations in the time that some of them got thither; how did they expect the accomplishment of the promise one hundred years after another! their daies were many and evil, they were sinfully evil, and they could not chuse but be penally evil. The flood came upon the old World and drowned it because of ungodliness; how long were they made to wait for the inheritance: now in our daies the World is soon weary of

us, and we are ſoon weary of it, and we are quickly gone out of it; we ride Poſte through it, from one ſtage to another, through Child-hood, Youth, middle Age, old Age; ſome ride but one or two of them, and are preſently caught up to Heaven.

Rule 6.

The ſixth Rule of *Chriſtian Arithmetick*, is this; number and compare the certainty of your works with the uncertainty of your time: I am ſure my work will laſt as long as my time laſts; but I know not whether my time will remain as long as my work laſts; and therefore I have no need to ſpend time without work, ſeeing, I have work enough to ſpend my time in; but may not have time to finiſh my work in.

Rule 7.

The ſeventh Rule in this *Chriſtian Arithmetick* is; number and compare thy dayes with Eternity, an age breaks no ſquare in Eternity: for a moment of time, is more unto all that time that hath been ſince the Beginning of the World, and ſhall be unto the end of it, than all that time is unto Eternity; becauſe a moment by repetition will meaſure *Mr. G.*

ſure all that time, but all that time will never by any repetition whatſoever meaſure Eternity: it is not the leaſt part of it; a Man that ſhould have ſinned the firſt moment of the Worlds Creation, and ſhould have had his puniſhment deferred till the laſt moment of the Worlds duration, his puniſhment ſhould have been ſwifter in regard of Eternity; than his puniſhment in regard of all that time of the World's continuance, that ſhould have ſinned the firſt moment of time, and have been puniſhed the very next or ſecond moment. Obſerve that expreſſion of *Peter*, *Beloved ſaies he, be not ignorant of this one thing*; and what is this one thing, that is ſo ſpecial a thing, that of all other they ſhould not be ignorant of, namely this, *that one day is with the Lord as a thouſand years, and a thouſand years as one day*; in the point of Eternity, a day and a thouſand years are all one, and that which happens in a thouſand years, is all one as if it happened within a day; and ſo on the contrary, to him that ſtands upon the pinacle of Eternity, and loooks down thence below upon the ſhreds and ſnippets of time: and therefore mark but that the Prophet *Abijah* ſaies in regard

2 Pet. 3. 8.

gard of the feſtination of God's Judgment upon the houſe of Wicked *Jeroboam. The Lord, ſaies he, ſhall raiſe up a King over* Iſrael, *who ſhall cut off the Houſe of* Jeroboam *that day; but what? even now.* He ſtood upon the pinacle of Eternity; and therefore that ſnippet of time which ſeemed to the World a great while, was nothing to him: which made him when he had ſpoken of cuting off the Houſe of *Jeroboam that day*, to uſe the revocation, *but what? even now*, that day and even now is all one to Eternity. And the ſeeming contradiction of the Preacher tending to illuſtrate this very thing, is well worth the obſerving: He had ſpoken of the not ſpeedy executing ſentence againſt an evil work, that it encouraged ſinners to go on in their ſins, but in the next verſe he anſwers thus: *Though a Sinner do evil an hundred times, and his dayes be prolonged; yet, ſurely I know it ſhall be well with them that fear God, but it ſhall not be well with the wicked neither ſhall he prolong his Daies, which are as a ſhadow?* How is it true that he may prolong and not prolong his dayes? How! but only that though they may be prolonged in regard of us, that have but a

1 *King.* 14 14.

Eccl. 8. 12.

few ends of time, yet they are nothing in regard of the Ball of Eternity, which is alwayes winding and never unwound, in this regard he shall not prolong his dayes, which are as a shadow, as as meer vanity to this Eternity, and answerable to this is that like place of the Prophet *Habbakuk*: *The vision saies he, is yet for an appointed time, but at the end it shall speak, it shall not lie; though it tarry, wait for it, because it will surely come, it will not tarry?* How! but only that which is a long tarrying to time is no tarrying to all Eternity: and this is the seventh Rule, which if it be well observed will make us quickly remove our dwellings out of the hurry of time, unto the borders of Eternity, still waiting every hour when we shal lanch forth into that Sea, and be swallowed up of that Ocean.

Hab. 2. 3

Rule 8.

The eight Rule in *Christian Arithmetick* is this; number and compare your daies with the age of the World: if the whole Age of the World be so little compared with Eternity, and thine Age so short compared with the Worlds age, How small a thing is thy life compared with Eternity! see *Eccles.* 1. 4.

One

One generation passeth away and another cometh, but the Earth abideth for ever; add to this what is read *Psal.* 102. 25. &c. *Of old hast thou laid the foundation of the Earth, and the Heavens are the works of thy hands, they shall perish but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years have no end.* If thou should have been born in the beginning of the World, and have lived to the end of it, it is but a moment, and yet how narrow a space of the World's age dost thou live.

Rule 9.

Number the obscurity of thy dayes; and see what influence this will have, and what advantage to true Wisdom: the World knows little of thee, and thou but little of it, how many thousand years passed in the World, and millions of People acted upon the stage before thou came into it; Now thou art in being, what a poor obscure Creature art thou, little acquainted with what is done out of thy sight, it may be thou art a stranger to him that lives next door to thee; Oh my Brethren, if this thing

well considered, taking in the thoughts of the acquaintance & knowledg which the Saints will be priviledged with in Eternity, they shall see as they are seen, and know as they are known, face to face, behold all things in God, sit down with *Abraham* &c. I say, the comparing of those things, how inconsiderable would it make this pitiful life to appear, and what cloudy, obscure, scanty daies would these seem to be: the greatest Monarch in the World in all his Glory is no more to be compared, for splendor, interest and excellency to the lowest Saint in Heaven, than a Beggar in a dungeon is to be compared with such a Monarch; what a vast compass will every Saint have in his Eye? what reflexions of joy and glory from an innumerable company of Saints and Angels! what true esteem and unparalel'd Affections from Thousands and Millions of Glorious Creatures! What constant and eminent discoveries and manifestations of Love from the Father of Glory, the Lord of Glory, and the Spirit of Glory: much more happy than the Servants of *Solo-*
1 *Kin.* 10. *mon, for they stand to hear the Wisdom of*
8. *of one that is greater than Solomon*; nay, *Solomon* himself in all his glory is not

to

to be compared to one of these. If perhaps through thy parts and Worldly advantages, thou come to be seen a little above thy Neighbours, and to be talked of by a whole Countrey by the Generality of the People there, how many are there even in that Countrey that never heard of thee, take no notice of thee, how many Enemies hast thou and envious ones that hate thee, and would if they could overturn thy little honour: what watchfulness and circumspection hadst thou daily need of because of thy observers; how hard it is not to give a slip, harder not to have it taken notice of, & hardest not to have it magnified and multiplied and made use of by censurers (most of whose Religion lies in observing the failings of the Godly) to reflect upon thee, and the profession it self that thou art under; what flatteries and pretended Friends, what troublesome visits, what variety of occasions and diversions; what necessity continually of displeasing some, and an utter impossibility to please all: many have complained that they have set up more sail than they could keep up, and wished with all their Hearts they might walk upon the ground again safely

and

and silently, and never more be carried upon the uneasy and uneven shoulders of popularity; Again, what sollicitousness to improve rightly so large advantages and opportunities of service, and to be found faithful *stewards of the manifold gifts of God*.

Consider now in how much greater excellency and infinitely higher place thou wilt be in Heaven if thou be a Saint; and freed from all the forenamed inconveniences, and a thousand more; and then say it may well stand for one Rule about numbring dayes, to reckon the obscurity of them.

Rule 10.

The last Rule in Christian Arithmetick, is this; *Number thy dayes to Eternity*, duly consider what mutual aspects Time and Eternity have upon each other. All the use of dayes is for Eternity; what-ever is looked upon as a means to an end, is upon that account less excellent than the end, and if it be not imployed in order to that end, it becomes of no use; all that time that has not a fair and favourable look upon Eternity, is lost time; what-ever use it was put to; that

day

day is a Cipher, and ſtands for nothing in the Calendar, wherein nothing is put that has reſpect to another World. He that conſiders how great a change his laſt day will make with him, will have ſomething to do for his laſt day in every day.

The whole life is but a Contemplation of, and ſhould be a Preparation for a dying day. He is a Fool that is merry, and makes much of himſelf in his Inn, and knows not that he has any thing when he comes at home; what-ever pleaſure thou mighteſt take here in eating, and drinking, and viſiting, and entertainments, and riches, and relations, and rayment, and eſtate, &c. as ſoon as ever thy breath is out of thy noſtrils; Good Lord, what a change is here all on a ſudden! now no more Meats nor Drinks talked of, no more uſe of Wine, and reviving Liquors, not a word more of Diſcourſe, not a dram of Mirth, Friends depart, Relations go out of the room, no more Viſitors, his deareſt Companions give over thoughts of having any more to do with him, & greateſt Dealers will have no more Accounts with him; his dear Relations that a quarter of an hour ago would have parted

ed with their own lives to have saved his now begin to consult to have his Body removed out of sight, and put into the cold ground, a Companion for Worms which they so friendly embraced and kissed a little while ago, & there it may rot, and at the Resurrection go to Hell, for any thing they can help it; his Soul immediately goes to God, and appears before his Tribunal, where there is no talk of, no profit in Gold or Silver, or thousands by the year; nor coming in here as *Agrippa* and *Bernice* came into the Common Hall, with great pomp and fancy, no respect to him that wears the Goldring; no discourse of Trades, or Feastings, or Houses, or Apparel, or Children, or Relations, but of a good Conscience; how thou stood affected towards a person thou wilt see there, *The Lord Jesus Christ the Son of God*; what Communication thou hadest with him, during the time thou wast upon Earth, what Apprehensions thou hadst of him, what Adresses thou madst to him as a Mediatour, an Advocate, and Saviour; what Faith thou hast had in him; whether there was an agreement made between him and thee whil'st thy dayes were in being, that thou wouldst

μετὰ πολλῆς φαντασίας.

give up thy Soul, and Body, and Sins to him, thy Unrighteouſneſs, and Righteouſneſs, and that he would undertake to ſatisfie the Juſtice of God, and appeaſe his Wrath for thee, and reconcile thee to his Father, that he would cloth thee with his Righteouſneſs, and ſanctifie thy Nature by his Holy Word and Spirit, that he would make thee meet to be a partaker of Glory, and preſent thee blameleſs and unreproveable in the ſight of God, and give thee a full poſſeſſion of an everlaſting Kingdom, and Glory with himſelf; what fear thou hadſt upon thy Heart in thy dayes of the Great God; whether in every thing thou didſt in Natural, Civil, and Religious Actions thou didſt deſign and aim at his Glory; How thy Affections were placed, and what kind of love paſſed between thee and the World, during their abode there; what acts of Self-denial, and Mortification thou put forth, what exerciſe of Heavenly-mindedneſs; what Duties thou didſt, and how they were done; how thou didſt honour God in the Conditions he placed thee; what patience and contentedneſs in a low condition; what humility, meekneſs, and repentance in an high condition; how

thou

thou bore sickness, and straits, and how thou used thy riches, and how honest thou wast in thy dealings. There will be no discourses there of such vain matters as are here below, but as *Paul* discoursed of Temperance, and Righteousness, and the Judgment to come, of Uprightness, and Sincerity, and unfeigned Repentance, and a true and full closing with the Person of Christ, the Son of the living God, equal with the Father, the Mediatour for poor Sinners, the Saviour of all that truly believe on his Name, and come to him; what Obedience thou manifested to his Laws, how thou loved him and kept his Commandments, how thou loved the Brethren and thereby manifested thy being passed from Death to life, how fruitful thou wast in all good works, and thereby didst justify thy Faith to be sound and true, and of the right kind; how willing and desirous thou was to do much for God, and how little thou didst esteem thy self the better for what thou didst, but how much thou didst abhor thy self and hate thy self, for thy daily defects, manifold infirmities, and much unsuitable carriage to such great goodness, and loving kindness and unworthiness of such rich

Grace,

Grace, and Mercy &c. Of this Nature will be the Diſcourſes then, and the more thou haſt been exerciſed in theſe things, the greater will be thy conſolation: Oh my Beloved where is that Profeſſor that lives under the ſerious frequent and powerful meditation of theſe things; this and the other work I am imployed in, this and the other thing I am diſcourſing of; if God ſhould now cut off the threed of my Life, what ſhould I be advantaged hereby, would it turn to my advantage when I come in the preſence of the Great God, ſhall I be glad that I was exerciſed, or rather wiſh that I had never medled or been concerned in ſuch affairs and matters? our dayes are not intended to be the dayes of *Noah* and *Lot* wherein Men built and planted, and bought and ſold, and married and were given in Marriage, (all theſe Lawful things and not one of them ſinful) that is, that did do all theſe things as the work of the day, for themſelves and reſted in them, & rejoiced themſelves in them; and did not do them with reſpect to another Life, with ſuch fear, regularity, moderation, righteous principles, and deſigns as would have yeelded them comfort:

(when

(when those dayes had been cut off) in another world; & are we not fallen into such dayes as *Noah's* and *Lot's* were, eating & drinking &c. Eating & Drinking is an unlawful thing if you do not *do it to the Glory of God*, and honour God in it: observe it, as there is no time allotted for sin, so neither are there any dayes allowed for the doing of lawful and good actions, if they have not a reference to Eternity; thy Prayers and Almes and duties are not numbred aright, if they be not numbred for God and another world; if they be numbred for thy self, and thy present interest, they are quite lost, and which is worse do become sin, and so prove mortal and damning: you see how necessary it is to number every day for Eternity; if thou mindest this Rule, thou wilt reap much fruit hereafter from thy common and worldly actions; because hereby those actions which otherwise are but common and worldly actions, as the actions of our ordinary and homliest callings, we shall sanctifie them, and translate them out of themselves, and their own base Element, into an higher Orb and Element, *viz.* to go as for actions, truly holy and Religious, and

Luk. 17. 28.

Mr. G.

part

parts of God's own worſhip before him, and rewardable as ſo at his hand's, what a comfort might this be to Men in going about worldly callings, to the very Shuttleman and Sheerſman, Spinſter and Carder, and the verieſt drudge and droil in the ſervileſt condition? what a comfort this, to conſider, that if they do but honeſtly and faithfully in obedience to God that hath ſet them in thoſe callings go about them, they might ſanctifie thoſe and the like actions, and tranſlate them, out of a Worldly into an Heavenly Orb and Element, and Glorifie God (and by that thou provideſt for Eternity) as well in their proportion by thoſe actions, as the Angels that ſtand continually before God, do by their ſtanding and praiſing and ſinging *Hallelujahs* to him. The poor Servants that in obedience to God do faithful and honeſt ſervice, (be it in never ſuch drudgeries) to their Maſter, are ſaid to adorn thereby the Doctrine of God; *Titus* 2. 10. And is not this a working, a numbring time, and work for Eternity? thoſe that honour him and his Goſpel, he will honour them another day.

What a comfort is this, that meer

drudgeries, and Worldly Actions that might seem only to smell of the World, and this present life and time, that these being gone about in the Obedience and Fear of God, baulking iniquity and injustice in them, may go for Holy and Heavenly actions; *The actions of the vertuous Woman*, Prov. 31. a Man would think were the actions only of a meer worldling, *she seeketh wool and flax* &c. yet those and such-like, are all the actions for which she is called a vertuous Woman in the Beginning, and to have done vertuously above all in the latter end: *Many Daughters have done vertuously, but thou excellest them all*; and the next verse shews the reason, because she did these *in the Fear of the Lord*; *A Woman that feareth the Lord she shall be praised: shall have praise at the end of dayes.* Another Woman there may be that may do the same things, *may seek wool and flax*, and work willingly with her hands, may rise early, put her hand to the wheel &c, and yet may be a meer scraper, a meer worldling, a meer progger for Earthly trash and subsistence for these dayes, a meer vitious and not a vertuous Woman; Why? Because she does them not from the same ground

V. 13. &c.

V. 29.

V. 30.

out

out of obedience and fear of God, and reſpect to another World; but from a prophane heart, greedy of the world: ſo how many precepts are there in *Proverbs* that might ſeem to ſmell of meer worldlineſs, as that of *taking heed of ſuretiſhip*, and that of *diligently looking after the ſtate of their flocks and looking well to their herds*: *Prov.* 6. 1. C. 27. 23. And yet no Worldlineſs that *Solomon* meant in them, but rather Heavenli[illegible] mark his General rule in the Begi[illegible] *the Fear of the Lord is the Begin[illegible]* 1. 7. *Wiſdom*; all other precepts are to be [illegible] formed by vertue of this general precept, and guided by it.

Let this laſtly be added, that you may ſee how neceſſary it is to number time and dayes (and what-ever fills them) for Eternity; if we do not do it, we ſhall loſe the comfort of our beſt and moſt ſpecious Actions.

To be painful in the Miniſtry, to be forward in Works of Charity &c. How goodly and how good are theſe Actions in themſelves; and yet ſpend my Spirits I may, conſume and waſt my ſtrength I may, in the Miniſtry, and yet if I do this as a task only that the world looks I ſhould diſcharge, or to get my own maintenance, or to ſet up my own

credit, and not chiefly in all this, my labour be guided by that which he that was so laborious in the Ministry was guided by. *To me to live is Christ, (the honour of Christ) and to die is gain*; (here is Eternity in the case) I lose all the comfort I might have in this so good an Action, and the reward I might expect from Christ in the other World. So [illegible] Works of charity, I may do many [illegible] things, I may feed the hungry, [illegible] the Naked, entertain good Ministers and good People, build Hospitals *&c.* and yet if by-respects (which supposition, I put not that the world should in such cases where Good appears be suspicious, but that Man that does Good should look still to his own Heart which is deceitful) if I say, by-respects sway too much, and these things be not done chiefly in obedience to God that he might be glorified, and that we might *lay up a good Foundation for the time to come, that we might lay hold upon Eternal Life*; and that we might make to our selves Friends of the unrighteous *Mammon*, that when we want *they may receive us into Everlasting habitations*; We lose the great comfort that we might expect from so good actions. To

1 *Tim.* 6. 19.

con-

conclude this Point, if you be careful to obſerve this rule of making all thy time, all thy dayes and actions, look with their Faces directly upon Eternity, and the World to come; thou wilt meet with wonderful advantage and benefit by it; thou wilt bring all thy works into a narrow compaſs, into a ſingle channel, into conſtant view and obſervation? Thou wilt render all thy Duties and performances, all thy labours under the Sun to be more ſweet, more eaſie, unperplexed, and affording much peace, reſt, and tranquillity to the Soul; by a perfect removing the fears of future evils, (publick judgments, poverty *&c.*) and eſpecially of the day of thy Death which by this means will be ſo facilitated and familiarized, that it will become rather a day deſireable, than formidable; nay, thou wilt look upon the day of thy Death, as better than any of the dayes of thy Life; theſe and other things I might enlarge upon, and they do indeed deſerve a ſerious diſcuſſion: but I deſign brevity, and therefore haſten to the ſecond Obſervation, which I ſhall but touch upon, and that is from this conſideration, that the *Pſalmiſt* prayes for teaching, and inſtruction

in this point of numbring Dayes; which is so plain, so common, so ordinary, so obvious a thing; besides that he had numbred them, in ver. 10. *The Dayes of our years*, &c.

Doct. 2.

Let the Observation hence be this, that Christians may be much unacquainted with the Nature and power of those Truths, which are known and confessed and acknowledged by them: the hinge of this is, that Truths that seem to be best known are least known; things best seen are least understood; I shall briefly give you a fivefold Instance, and so pass on to the next.

1. The Doctrine is evident in things relating to sense.

1. The shortness of time.

2. Certainty of Death.

3. Uncertainty of Riches.

2. In things obvious to Reason, and most acknowledged, as

1. The deceitfulness of Man's Heart.

2. The necessary connexion between Sin and Punishment.

3. The universal and particular Providence of God.

3. In things known by Revelation, as

as, First, *That Christ Died, and was Buried and rose again*, see 1 *Cor.* 15. 1, 2, 3, 4. *And ascended into Heaven.* Secondly, That he sent down his Holy Spirit to convince, guide, comfort, and rule in the Hearts of the Saints. Thirdly, That the Lord Jesus will come again in Power and great Glory, with his Saints and Angels, to Judge the World in Righteousness. *Joh.* 4. 23. 24.

4. In matters of absolute and plain precept, as First, Loving the Brethren, and being found in all the Acts and exercises of Gospel-Love. Secondly, Well-ordering and governing the tongue. Thirdly, Walking circumspectly and redeeming time.

5. In approved Actions concerning Worship, as First, That God is to be Worshipped and Loved above all; which is the first and great Commandment; Is this observed diligently and constantly by all Christians? is there nothing at any time steps before God? Secondly, Divine and Gospel-Worship must have Divine and Gospel-warrant. Thirdly, That Gospel-Worship must be Spiritual, and not formal and carnal. *Joh.* 4. 23. 24.

I might give you the Reasons of the

point, from the commonness of them, few considering seriously, what is obvious and plain; from Man's curiosity, still willing to find out some new thing; and from *Satan's* subtilty, who knows by experience, that there is no such Robbing as by the high way side; the great road, the known path: he will let men alone in by-wayes, and more private paths, in Truths of lesser concernment and influence; but does the great spoil in known confessed practical Truths and Doctrines. But I hasten to what remains, it may be the Lord may stir up some more able Pen, to shew the professing World their great errours and mistakes herein, that the Spirits of the power of Godliness, which have been long under decay, may be recovered, and the great arteries filled with good Blood; that the Truths, and the things of God may have their due consideration and observation by the pretenders to them according to their nature, worth, weight, necessity and excellency of them. There are two Observations behind, in the prosecution of which I shall be a little more large.

Doct.

Doct. 3.

The third Obſervation is this, That the right Art and Skill of numbring Dayes, is a point of Divine teaching: none have the wiſdom to number their Dayes aright but thoſe that have it from above, and are taught it by God; you muſt go to God and beg of him, that he would teach you this leſſon. This appears from the Text, that we have it expreſſed in the form of Prayer; as if he had ſaid, though I have caſt up the account of my dayes in the 10th verſe, yet there is a further Myſtery, which I cannot diſcern without thy teaching, without that Spiritual light and knowledg which muſt come from thee; and here you have the Emphaſis of the Particle, (ſo:) I have been taught this leſſon many a time, and can ſay it over; but I have not been ſo taught as they ſaid of Chriſt that never man ſpoke like him, ſo never any Man taught as God teaches; I have often conſidered the 14. *Acts comp.* v. 1. with 27. Where it is ſaid, that *Paul* and *Barnabas ſo ſpake, that a great multitude of the* Jews *and alſo of the Greeks Believed. But when they*

they came to give an account to the Church, the Text ſaies, *that they rehearſed all that* (God) *had done with them, and how* (he) *had opened a door of Faith unto the Gentiles.* If the Lord had not opened the door of the Heart, all their knocking would have ſignified nothing, if the Lord had not ſpoke with them, all their ſo ſpeaking would not have procured belief from our Souls; it was God that ſo ſpake with them that made the door of the Heart to open.

If the Lord Jeſus had only cryed, *Lazarus come forth*, and had not by a Powerful Hand communicated Life to him, he had never ſtirred out of his Grave. We read in *Luke* 24. 27. That the Lord Jeſus beginning at *Moſes*, and all the Prophets, he expounded to them in all the Scriptures the things concerning himſelf; but obſerve it is ſaid in *ver.* 45. *Then opened he their underſtanding that they might underſtand the Scriptures*: It is not enough to have the Scriptures opened, but we muſt have our underſtandings opened too; If you had the knowledge of an angel, and could diſcourſe of Divine Truth with undeniable Evidence and Demonſtration, yet this will not amount to right Teaching, with-

without Divine Bleſſing and Influence. I need not inſiſt much upon the proof of this, take that Text, *Pſal.* 39. 4. *Lord make me to know mine end, and the meaſure of my dayes, what it is; that I may know how frail I am.* When once he is taught this by God, then he can ſay with ſenſe and experience, as it follows, *Behold thou haſt made my dayes as an handbreadth, mine age is as nothing before thee, verily every man at his beſt eſtate is vanity*, Selah. *Surely every man walketh in a vain ſhew, ſurely they are diſquieted in vain, he heapeth up riches, and knoweth not who ſhall gather them: And now Lord, what wait I for, my hope is in thee, deliver me from all my tranſgreſſions*, &c. You ſee that when he is taught this Leſſon of God, how feelingly, and ſweetly he breaks out; its only Faith and the Teachings of God that can give us to be under the power of things of Senſe: as by Faith we underſtand that the World's were made, ſo by Faith we muſt be taught that our time is ſhort, that our dayes are numbred, that we muſt dye: though we ſee perſons daily carried to the Grave, that never reached our years, and we know we are made of the ſame Corruptible Materials, ſubject to the ſame

V. 5,6,7.

Heb. 11.

ſame Diſeaſes and Diſtempers, to the ſame Caſualties and Dangers, that our Breath is in our Noſtrils, and may aſſoon be ſtopped as theirs.

Again, The Apoſtle *Paul* when he comes in ſo with his But, *But this I ſay,* 1 *Cor.*7.29 *Brethren, the time is ſhort*; ſhews plainly that it was a Point that was not ſo well underſtood; I ſhall endeavour to Demonſtrate this further to you in theſe following Particulars.

1. None can know the uſe of time without Divine Teaching; and none can number his dayes aright, unleſs he know what uſe they are for: this has been already ſpoken to; I ſhall only add this, that as it is with a Merchant who prepares his Ship for Sea, he provides only ſo much Victuals as may ſerve for the Voyage, he does not provide the Seamen ſoft Beds to lodge in, but only makes ſuch preparation as may ſerve the end of his ſending his Ship to Sea, the leſs burden ſhe has, the ſwifter ſhe ſails, and the ſwifter ſhe ſails, the leſs ſhe will need: Juſt ſo it is in this Caſe; We are ſailing through this World, our Port is Eternity, our buſineſs is only to provide our ſelves for quick ſailing, and lay in ſo much Proviſion only as will ſerve us

for

for ſo many dayes Voyage as we ſhall be out: the leſs Cumber of the World we have, the ſooner we ſhall be fit for Heaven; and the faſter we move thither, the leſs we ſhall need.

2. None can know the end of time, (ſc. that it will end) but by Divine Teaching: And none can number his dayes aright, that does not know their end. What made *David* pray, as you have heard, *Lord, make me to know mine end*, &c. Every one thinks he may live a day longer. When a man comes to dye, and to be juſt within the view of Eternity, then he ſees what is the proper work for time, and wiſhes he had his time to ſpend over again, he would ſpend it otherwiſe then he has done. *Mr. F.* Now it's ſtrange that Faith ſhould not do what Senſe will do; we pretend to believe that we ſhall have a laſt day, and why ſhould not this Faith have ſuch Effects as Senſe and Feeling will have.

3. None can know the Seaſons, Nicks, and Opportunities of time without Divine Teaching; and certainly none can number his dayes aright, that underſtands not his Seaſons; that knows not that Sabbath dayes are Seaſons to be improved, that the preſent time is a Seaſon

ſon, that the Morning of the day is a Seaſon, that the time of youth is a Seaſon, that a time of affliction is a Seaſon, that times of Conviction are Seaſons, &c. Now there is no Man can rightly know, and make of theſe Seaſons without Divine Teaching.

4. None can know the excellency of time without Divine Teaching. And ſure I am, that he that knows not the worth and preciouſneſs of time, never knew how to number his dayes aright. Let us a little conſider the excellency of time. We read in the Old Law, that if one man ſmote another, he ſhould not only pay for his Cure, but for the loſs of his time: But more particularly;

Exod. 29. 19.

1. Dayes and times are ſuch things as cannot be bought; did you yet ever know any dayes to be ſold, or underſtood what a day might be worth if it were to be ſold; we count thoſe things rare and excellent, that though ſome Men have them, yet there are none of them to be got for Money. Let me therefore make much of my day; for if I loſe it, there is not one to be had if I would give all the World for it; a Man need not deſire more wealth than would by ſome be given him for one day if he had

Job 3. 21.

had it to ſell. This puts me in mind of a paſſage concerning a worthy and Religious Lady which I do well remember; ſhe had for ſeveral years been exerciſed with a ſore diſtemper of ſhortneſs of breathing, and did for a great while long to be diſſolved and to be with Chriſt, which ſhe did from that aſſurance of his Love to her Soul, which the Lord had been pleaſed graciouſly to give unto her. A Perſon coming to the Gate that had ſeveral Wares to ſell, deſired that the Lady might have notice of it; ſhe very gravely and ſeriouſly asked if he had any Graves to ſell; for faith, ſhe, I know nothing I want in this World ſo much as a Grave, and I have been long ſeeking for one, but cannot yet get it.

The Lady Barwick *of* Toulſton *in* York-ſhire, *to whom I had the happineſs to be* Chaplain *for ſeveral Years, and muſt ever own my ſelf to be much obliged, and no leſs to the Right Honourable the Lord* Henry Fairfax *her Son in Law, and my conſtant and Faithful Friend in my ſufferings for Chriſt.*

It is true, Graves are dear Commodities at ſome times, as *Job* tells us plainly, *There are ſome that long for death, but it cometh not, and digg for it more than for hid Treaſures, which rejoyce exceedingly, and are glad when they can find the Grave.* But Graves are not ſo dear as Dayes, for a Grave may be found, and

Job. 3.21.

and will be found at last, but a day cannot be purchased: Thus time cannot be bought.

2. Consider the singleness and smalness of it, for those that have it; Pearls are called *Uniones* for their rarity and scarceness. It is but the present time we have, and that is so little, it can hardly be discerned, for it's gone as soon as present. Time is such a piece, such a pretious Commodity, that there is not any man in the World has two of them to shew, that if he lose one time, he can say he has another, or if he lose one day, he can say he has another. Time past is not our's, that's gone irrecoverrably, time to come is out of our reach, it lies alwayes in God's hand; time present is only ours, and that's so little that a man must have a quick Eye that can behold it; and I never heard of more sorts of time than that which is past, present, and to come.

3. For the excellency of time and dayes take notice of the absolute necessity of it; whatever is done for God, or for a Mans own Salvation, must be done in time; Many Graces cannot have either Being or Exercise, but in time; what need have we of the Apostle *Peters* advice,

vice, *Paſs the time of your ſojourning here in fear!* What would have become of thouſands that are now in Heaven, but for time, if they had not had time! ſee *Rom.* 2.4. *Or deſpiſeſt thou the riches of his forbearance and long-ſuffering, not knowing that the goodneſs of God that leadeth thee unto Repentance.* So *Peter*, alluding, as it is very likely, to this very place; *Account* (ſaith he) *that the long-ſuffering of the Lord is Salvation, even as our beloved Brother* Paul *alſo, according to the Wiſdom given unto him, hath written unto you.* 1 *Pet.* 1.17. 2 *Pet.* 3.15.

Theſe two Apoſtles, *Peter* and *Paul* were very good accomptants; and it ſeems they both were of this mind, that there was much forbearance & giving a little time, towards the working out of a Man's Salvation, and ſetting his matters right with God; and indeed they might ſay ſomething by experience, eſpecially *Paul*; for where had he been, if he had been taken away, when he was perſecuting the Church, and breathing out threatnings againſt it? and for *Peter* he would have been in no good caſe, if he had been taken away, *when he was curſing and denying his Maſter*: where had *Mary Mag-*

dalen been but a for little forbearance & time, if she had been taken away when she was a Prostitute & playing the Harlot? Where had *Austin* been but for the patience of God, if he had been taken away, when he was both a perverse *Manichee* and a dissolute young Man? Whither should I have gone then, saies he, if at that time I had been removed hence, *but into everlasting flames and torments, which my wicked deeds had justly deserved at the Hands of God?* Where also had many of your selves been, who now with Hearty thanksgivings can laud and praise the goodness of God in giving Time, and Patience that hath led you to Repentance; if you had been taken away in your Sins, before the work of Grace had been wrought in you? finally, where had most of those been, who now have their Crowns in Heaven, but for Time and a few dayes Patience? had not long-suffering waited for their Conversions, they had been smoking firebrands in Hell, that are now shining lights, and glorious Saints in Heaven: *unless the Lord, saies one of the *Ancients*, should first a long time spare the wicked in his Mercy, he should not find

Quo irem si tunc obirem, nisi in ignem & tormenta digna factis meis &c. Cont. 5.

* *Nisi primo Deus per misericordiam parceret non inveniret quis per Judicium coronaret.*

find any Righteous whom he might afterwards Crown in his justice. Without Divine Teaching, we shall never come to understand what that clause of the *Apostle* means; which many a time I have sat down and admired; *Whom God saies, he hath set forth to be a propitiation through Faith in his Blood, to declare his Righteousness for the remission of Sins that are past, through the forbearance of God.* Those last words, through the forbearance of God cannot be known without teaching from above, what need there is of a little time for Men that would would go to Heaven; that it was God's great forbearance that they were not taken away in their past sins, till they came to believe in Christ, for the remission of their sins that were past. Go and learn what that means of the good *Vineyard-dresser*; *Lord let it alone alone this year also*: he that gets a Reprieve, time may work him a pardon also *God is not willing that any should perish, but that all should come to Repentance.* How many are called and saved at the sixth hour, which had they been taken away at the third hour where had they been? How many at the ninth which had they been taken away at the

Rom. 3. 25. ἐν τῇ ἀνοχῇ τοῦ Θεοῦ.

Luk. 13. 8.

2 *Pet.* 3. 2 *Timo.* 2. 25.

Mr. C.

sixth hour, where likewise had they been? How many at the eleventh, which if they had been taken away at the ninth, where also had they been? the good Thief upon the Cross, had he been taken away when he was robbing by the high-way side, what had become of him? in stead of, this day shalt thou be with me in *Paradise*, that very day and hour he had been in Hell with the Devil and the damned. And here let it not seem an impertinent folly, if I hence take occasion to reprove a Spirit of murmuring and discontent; because of the Lord's Patience towards wicked Men, and suffering them to continue so long in their rebellions against him, and injuries towards their fellow-Creatures: consider thou hadst benefit by the Patience of God, was not thou once wicked, and it may be so wicked that others murmured at thee, as now thou murmurest at them? if thou art light in the Lord, remember thy former darkness: thou wouldest have God be hasty with others, and little thinks what danger thou escaped by God's Patience towards thee; because thou art got over the Bridge, thou wouldest therefore have it drawn: but if thou thy

self

ſelf did not put God to the expence of much time; and haſt been ſanctified even from the womb; yet haſt thou not ſome Son or Daughter, or Friend, or Brother, whoſe wicked lives thou bewails? and wouldeſt thou have God to deſtroy them, to begin with them, to make them the firſt examples of his preſent revenge? Thou ſaies, why does God bear with the wicked ſo long? Why does God bear with thy Son, with thy Brother, with thy Kinſman? Thou wouldeſt deſire a little more time for them, and further forbearance in hope of amendment; that he would forbear them when they are young, for hope of reclaiming when they come to Man's eſtate, that he would forbear them then for hope of reclaiming when they grow old, that he would forbear them when they are old, yet one year longer, for hope of reclaiming the next, and ſo on; and therefore look either upon thy ſelf who once wert darkneſs, but now art light in the Lord, or upon Child or Friend who now are darkneſs, but happily one day may be light in the Lord, and then ceaſe to be offended at any patience of God towards the wicked whatſoever. To conclude this particular; how

many damned in Hell if they had had the time and the forbearance that others have had, might have been in the places of some that are in Heaven and they in their places, but for God's Patience? see *Mat.* 11. 21.

4. For the excellency of Time, consider the sweetness of it; how comfortable do we reckon it, when we can get a little time with a friend to enjoy him without interruption, and not be called away! how sweet to get a little time for retirement, a little time to hear, a little time to pray, to read, to meditate, a little time for business, a little time for business! we are so posted from one exercise to another, from one duty to another, from one posture to another, that we look upon it as a great happiness, to get a little out of the hurry of time, and that the Chariot-wheels of it seem to stand a little still and quiet, that for a little space they do not drive on: what a rest is it to a poor tossed hurried Soul? a little communion with God, a little freedom from the cares, the noise, the distractions, the diversions, the interruptions of the World; to be able to sit down, and be a little at quiet, and take ones breath,

and

and if a Man be in ſickneſs, as *Job* ſpeaks, to have a little time to ſwallow down his ſpittle.

5. The fifth particular is this, none can know the Lord of time without Divine Teaching, and certain it is, that none can number his Time aright that does not underſtand this, that our Time is not our own; God is the Lord of Time, we are but ſtewards of it; we muſt be accountable for it, we are not proprietors, and for us to make bold, (as untaught People we too often do) with that which is the Lord's peculiar is high preſumption and ſawcineſs: it's injury and ſtealth, for thee to meddle with thy fellow-creatures property without his leave; what is it then at will and pleaſure to diſpoſe of thy makers right? what Conſcience or prudence is it for thee to ſay, I will go to ſuch a place ſuch a day, and buy and ſell, or meet with ſuch a company and be merry? who gave either you or them power to name the day? you ſhould ſay if the Lord give leave, God permitting, if God grant Life and Health! Ah my Brethren, if we asked leave of God about the day, we ſhould alſo be brought to acquaint him with

work we intend to do that day, and how many ill-done deeds and misspent time might this prevent! you see what an interest the right considering of time has in every thing, and how great an influence it has upon all actions and affairs. What has thou to do to cut thongs out of another Man's hide, or carve at another Man's table without his license? What Prodigals are we of that which is none of our own? canst thou say that thou was ever worth an hours time of thy own in all thy life, and how is it that thou hast spent so much and wasted so much? thou hast no authority to appoint dayes or hours let me come closer to thee, thou hast not only robbed God of that time which he has lent thee for thy own business, but thou hast taken from him that time which he has separated and inclosed and reserved for his own work and Glory; review thy Sabbaths, and think with thy self, how much holy time thou hast spent upon thy own thoughts, thy own words, thy own actions; what great snippets of time thou hast cut out of the Lord's holy dayes; canst thou justify all this? is this the fruit of the Divine Teaching? No

such

ſuch matter: our times are in God's hands and power, our times are not our own any more than our tongues; God is the Lord both over them and us; let us therefore when ever we have occaſion for any time be it never ſo little, or ſeemingly never ſo near at our hand, not dare to reach it and uſe it without firſt going to God, and asking his good will; by this means we ſhall not only pleaſe him, but likewiſe engage his aſſiſtance and direction in, together with his bleſſing upon, that work we have to do in that time: but if our work be naught then I confeſs we ſhould be unwilling, to go to him for time for it, leſt he ask us how we will imploy it, and we ſhall be afraid and aſhamed to tell him, nor indeed has he allotted any time for bad deeds, but let us know this that if we ſteal time for works of darkneſs, the Lord will ſeverely reckon with us both for our works and our time.

6. The ſixth particular is this; none can obſerve the waſters and devourers of time without Divine Teaching, and it is an undoubted truth, that no Man can number his Dayes well, that is not an obſerver of theſe; theſe are Thieves and Robbers, theſe are eaters and conſumers of time, that do very much

much perplex Christians; and many times put them besides right numbring: I will name some of them to you.

1. Unnecessary cares; these are very great intruders upon time, and will be continually claiming a share in it, though our Lord and Saviour has given positive order that no room should be left for them; *take no thought for to morrow; and why take ye thought*, &c. How many cares have you in a day come into your minds that might well be spared, and indeed ought not to be admitted; you cannot pray in quiet for them, you cannot eat and sleep in quiet for them; you ought to watch against them, and beg of the Lord divine Teaching, how you may suppress them.

Mat. 6. 34.

2. Unprofitable discourses are great devourers of time, that tend to no good at all, neither to information, nor reformation, nor to prepare or fit the mind for work and business; much talk about others Mens affairs & matters that we are not concerned in, and are forbid to meddle with: *study to be quiet, and to do your own business*; and yet you cannot but observe it with half an Eye, How much time is spent among Christians when they meet together about other

1 *Thes.* 4. 11.

other Mens Actions, Trades, Shops, Families &c, and its ſtrange if there is not mixture of backbiting, envy, uncharitableneſs, and evil ſpeaking throughout ſuch diſcourſes.

He that conſiders time rightly and knows how to number his Dayes, as he ſhould, will ſee cauſe to wave ſuch needleſs chat, and fill his time with better conference, that may leave a more ſweet ſavour and reliſh upon his own heart and the ſpirits of the company. The Lord knows how much we are to blame in this matter, that we cannot ſit together, or meet together, but with *Auguſtus Cæſar* we muſt be taxing all the World; eſpecially ſuch as it may be differ from us a little in ſome ſmaller circumſtances, we cannot have a good word for them, nor hear a good word of them, but can be greedy and gape at half a word that is reflecting and diſparaging at a ſemblance, at an appearance, true or falſe. My Brethren, theſe things ought not to be, I profeſs I often think of that place, *James* 3. 2. *In many things we offend all, but if any Man offend not in word, the ſame is a perfect Man, and able alſo to bridle the whole Body*; and let me tell you, he that can manage his time aright,

will

will quickly order his tongue aright: Oh that I could perſwade you and my ſelf, that redeeming time lies at the very bottom of the power of Godlineſs; Again, how much needleſs and unprofitable talk about future events and contingencies, about the Lord's matters, his diſpenſations and providences, what may come to paſs in the World, beſides murmuring and diſcontented ſpeeches about them; it does not become us to ſit in conſiſtory upon God's providences, to judge and paſs hard cenſures upon them; no time appointed by the Lord for it. It was no ſmall impiety in *Pompey* to rail againſt the god's, and condemn the Providence that ſuffered him to be foiled by *Cæſar*, his cauſe being, as he thought, far better than *Cæſar's* was, he ſtanding for the defence of the Common-Wealth like a good; *Patriot*, and *Cæſar* like an Uſurper aiming at a Monarchy; and thoſe Queries in *Tully* are but the ſymptomes of Atheiſm; That if God govern the World, then why ſhould perfidious *Hannibal* be ſuffered to ſlay *Marcellus*? why the barbarous *Carthaginians* to torture *Regulus*? why bloody *Cinna* to ſlay ſo many Citizens? why *Marius* to command *Q. Catulus*

De Nat. Deor. 3.

Catulus his head, a man far better than himself? &c. This was a thing that much displeased God, *Mal.* 2. in that some there said (and wearisome words they were to God) that because the wickedest were suffered to play such tricks, and domineer over others, that either God favoured the wicked or was no Judg of the World; ye have wearied the Lord with your words, yet ye say, wherein have we wearied him? when ye say, every one that is evil does good in the sight of the Lord, and where is the God of Judgment? as if God could not make his Judgments good, if he suffered the Wicked to be such Judges of the Earth, to slay whom they would, *and whom they would to keep alive, to set up whom they would, and whom they would to pull down*, as *Daniel* said of wicked *Nebuchadnezzar*. When *Anthony* the great was troubled with this and the like questionings about the Providence; It is said that he heard a voice, saying, *Anthony, Anthony, look thou to thy self*, and to thy own duty, *and let God alone with Governing the World, he is wise and just, and powerful enough to do what is to be done*, Gerson. And *Austin* well answers the questionist asking him; *Dan.* 5. 17 *Mr. G.*

Why

Why God ſuffers the Wicked to ſlay the Innocent? ſee, (ſaies he) whether in the firſt place it be not your duty, to conſider ſuch plain Texts as theſe that more concern your ſelf; *Break thy Bread to the hungry, and bring the poor that are caſt out to thy houſe; when thou ſeeſt the naked cover him, and hide not thy ſelf from thy own fleſh.* That would be time well-ſpent, and God would allow for it.) *Waſh you, make you clean, put away the evil of your doings from before your eyes, ceaſe to do evil, learn to do well, ſeek Judgment, relieve the oppreſſed, Judge the Fatherleſs, plead for the Widow: come now, and let us reaſon together;* you would be diſputing (ſaies he) with God about Providence, before you have made your ſelf fit to diſpute with him: *Come now and let us reaſon together,* now, when you have done all the former that more nearly concern you; and it were good that many of the queſtionsof this overcurious agewere alſo thus anſwered: But beſides this anſwer, he goes on and tells him, that perhaps the party whom he thought was innocent was not ſo, for how could he pry into his Heart, or ſearch into all his Life to know whether he had not thought, or don-

Vide prius illud debes frange eſurienti panem tuum &c. Pſal. 61.

Eſa. 58. 7. Eſa. 1. 16, 17, 18.

Diſputare vis antequam facias unde dignus ſis diſputare &c.

done any thing amiſs, wherefore God might juſtly ſuffer him to be put to Death? But again, ſuppoſe he were innocent indeed, what then? Chriſt was innocent, and yet we know God's counſel to have been good and juſt in ſuffering him to be put to Death by the wicked; ſeeing therefore by God's revealment, thou haſt found out his counſel why he ſuffered the unjuſt to ſlay that juſt one, and ſuch counſel as thou likeſt of very well thy ſelf, believe alſo that in others, God does the ſame upon good counſel, but it is perhaps concealed from thee: lay aſide therefore ſuch Diſcourſes about God's Tranſactions, or if thou will diſcourſe, do it as the Prophet *Jeremie* does chap. 12. 1. Who layes down this for a ground, *that God is righteous in them all*; if thou does thus thou wil eaſily light upon this ſolution, v. 3. *pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.* I might add in the laſt place, vain and fooliſh talking and diſcourſing with jeſting which is not convenient; which has nothing but frothineſs and unſavouryneſs in it, miniſters no edification but tends to put the Soul in a careleſs poſture and ſet it at a greater

er distance from the fear of God, which should alwayes be maintained as the Souls watch and overseer.

3. Confused musings and dark reasonings, spending much time holding a parley with Satan's suggestions and objections; God has allowed no time since *Adam's* fall to spend in conference with *Satan*, his plain rule is to resist him and then he will flee from us; how are poor Souls bewildred, and spend much pretious time in hearing what he has to say against them, their State, their Duties, their Comforts! betake your selves to the strong hold of Scripture, and there you will find safety, rest and peace; time spent in searching the Scriptures, and meditating upon them is well-spent time, and will cause *Satan* to depart from thee.

4. Callings and necessary diversions and avocations take up much time; a gracious Soul many times does begrudge the time he spends in eating, and drinking, and sleeping, and in the necessary duties and labours of his calling; he could wish with all his heart he had more time for God, and that his busi-

ness

neſs did not ly ſo hard upon him, though this he cannot do without Divine Teaching; the Men of the World (and I fear many Profeſſours too) think their time well enough ſpent in the forementioned affairs.

5. Idleneſs is a great feeder upon time, doing nothing, or next to nothing; though no Man can be idle, for the Devil imployes every one whom he finds idle, & he that is imployed by the Devil, he may be ſure it ſhall not be about building of chappels, and hearing of Sermons, not about any good and godly imployment. The old Monks of *Egypt* were wont to ſay, that the working Monk had only one Devil haunting and tempting him, but the idle Monk had a number of Devils ſtill about him to tempt him; the idle body is haunted and followed with a Kennel of Hell-Hounds ſtill about him to tempt him to naughtineſs, the unclean Devil to tempt him to uncleanneſs, the prodigal Devil to tempt him to waſtfulneſs; what waſtfuller than Idleneſs? two of the beſt la-

Quæritur Egyſtus quare ſit factus adulter; in promptu ratio eſt, deſidioſus erat.

bourers would have much to do to maintain one loyterer, one drone would devour more honey in a day than two Bees could gather; the proud Devil to tempt him to Pride, for what Prouder than Idleneſs, that hath nothing to do but to trick and prick up it ſelf, the ſlanderſome detracting Devil to tempt him to ſlander and detraction, for who runs over all their neighbours in paſſing cenſures on them, but they that talk away time, they are ſo idle; ſee 1 *Tim.* 5. 13. *Where the idle, the tattlers and buſie-bodies* are ranked together; the riotous drunken Devil to tempt him to drinking, and who ſo faulty that way as they that muſt drink away time? the ſins of *Sodom* are made to be fulneſs of Bread, and abundance of idleneſs; why is fulneſs of Bread, and abundance of Idleneſs ſuch great ſins? no; but he mentions theſe as cauſes and occaſions of a great many ſins; give me a place where there is abundance of Idleneſs and I will not doubt to ſay there is abundance of naughtineſs too; thus for the ſixth particular, the waſters and devourers of time.

7. The

7. The seventh particular is this; none can know the periods of time without Divine Teaching; and none can number his Natural Dayes aright, that does not in some measure understand Metaphorical and Mystical dayes; he cannot perform his duty aright that does not understand what dispensation he is under in some degree; see Revel. 13. 18. *Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a Man and his number is six hundred threescore and six.* Our Saviour blames the Pharisees *that they did not discern the signs of the times*: Mat. 16 3. the Men of *Issachar* are commended that they were men that had understanding of the times. We read of several number of dayes and times in *Daniel* 8. 25, and 12. 11, 12. and *Revel.* 11. 3. 11. and 12. 6, 14. and its true that several have been guilty of mistakes and mistakes in their calculations; but all agree that we are fallen into the very last dayes of Antichrists reign, perilous times, wherein the Devil is come down in great rage, and that the signs of the times recorded *Mat.* 24. and *Luk.* 21. are upon us; and therefore we come to understand what our duties are that are required in such

times, as *watchfulness, Prayer*, &c. which are likewise clearly laid down in both the forenamed chapters; now to take out these lessons and live in the practice of them, and not fall into that fatal security, unbelief, sensuality, and those other sins which make the last times dangerous, does require Teachings from above. None can know the successor of time without Divine teaching, & 'tis impossible for a Man to number his dayes aright that does not know time's successor.

1. That time will certainly have a successor, and that it will cease and be no more.

2. What kind of successor it will be, not of the same Nature with time, Eternity is quite differing from time; in the Resurrection there will be no eating, nor drinking, nor marrying nor giving in marriage, nor buying nor selling; no Turkish Paradise to entertain us with carnal pleasures, nor yet a Popish Purgatory to cleanse us from sins unrepented of in time.

Use.

Use. 1

For Application, I note this in the first place, how few there are that are under Divine Teachings in this point of numbring dayes aright; we live by Sense and not by Faith; Oh what is time to endless conceiveless Eternity! but alas, alas, where is the Soul that sits down and thinks of Eternity for half an hour together? *David*'s History of the Men of his day, is a Prophecy of the Men of our day, Psa. 49. 11. *Their inward thought is, that their Houses shall continue for ever, and their dwelling places to all generations; though Man being in honour abideth not, but is like the beasts that perish.* Ver. 12.

Use. 2.

Beg of God this blessed skill and art of numbring your daies aright, do not think it a needless Petition, thou does not know that thou shalt die, unless God reveal it to thee, thou does not know that time will end, that there is an Eternity; thou lives in this World very forgetful how transitory the state

of all these things are; the vulgar *Proverb* bears witness to vulgar practice, I thought as much of it as of my Death, as of the day of doom, as of the Worlds end. I was much pleased with what I met with lately in the Book of Wisdom, *chap* 8. 9. which though it be *Apocrephal*, yet it is Canonical truth; *For I was a witty Child* (saies he) *and was of a good Spirit; nevertheless, when I perceived I could not enjoy her* (that is wisdom) *except God gave her* (& that was a point of Wisdom also to know whose gift it was) *I went unto the Lord and besought him, &c.* Witty Men, Learned Men, Old Men, Holy Men, unless they be all taught of God will be at a loss in the point of numbring their dayes, of living under the powerful perswasion of the shortness, swiftness, and determination of dayes and time. Let me add one thing which was slipt in the proof of the point, when you are begging of God this holy Wisdom to number your daies aright, be sure you be earnest with the Lord, that when you number your daies he would still help you to make the number come even; what is that? that that you may see your good dayes to be as many and as long as your evil ones,

and your dayes to be full as good as any of your neighbours; thus to number will exceedingly conduce to give your content in your daies which the Lord numbers out to you in this World, and keep you from inordinate desires after the changing of them, and having some other dayes in the room of them. The Wisdom of God in ballancing Men's conditions in the World is much to be observed, though it is but little taken notice of; every day has its suitable good as well as sufficient evil, every Man may see in his own condition, if he has but his eyes open, as much cause of rejoicing as of mourning; and he may likewise see his own condition, take it all together, to be as good as any other Man's: what is the reason no Man is contented with his Lot and Portion? it is, because they do not reckon right, they do not stand in right places to take a view and an estimate either of their own or others conditions; you stand on the inside of your own, and on the outside of another Man's, and by this means, your own seems to be much worse, and his much better than indeed it is; do but change your stand, and go into the inside of his, and the outside of your

own, and then you will see cause to change your Opinion; we may see the neatness of the shew but we little know where it pinches, and others at a distance will judge your state very happy, which it may be you do not sit so easily in, but might sit more easily if thou would not sit alwayes in one place and posture. I am perswaded the Lord hath in his Wisdom so ordered Mens conditions in this world, that there's no ods, not one better than another if we could but see the ends and sides of them, no room left for choice, and that condition which every Man is in, ought to be concluded the best for him of any in the World; the Beggar's condition is as good as the King's take it all together: no state in the World can be an object either of meer pitty or meer envy, none so bad but a great deal of good is to be seen in it, none so good but a great deal of misery is to be found in it: the Lord in Wisdom and Goodness has fitted every Man's condition for him (that another would not fit him so well) and it will be our Wisdom (if the Lord will give it us) to see our selves fitted to our conditions, and to observe in every point how well they fit us, Here a bunch

of

of pride is growing, straighten and check there saies God; there sensual delight would come in, stop that place; here strength is ready to be running over to be imployed in vanity, pinch there with a little sickness; there a grace or two want imployment, send a cross or two to give them some work and exercise: here the Soul is ready to faint, slacken a little and give a cordial, and there the Soul is like to fall, clap an hedge or a wall quickly in the way, &c. What happy lives should we lead in comparison of what we do, if we did but know how well every thing we meet with fits us, what fitty dayes we enjoy: there is not the most cross crooked thing comes to thee, but there is some part of thee that it will fit exceeding well; now the skill lies in putting it to the right part, a Man's shooe will not fit his head, nor his glove his leg; do not turn thy back to thy cross when thou should take it in thy armes, nor yet take it up at arms end, when thou should bear it upon thy back; a little weight is heavy at armes end, which will be scarce felt upon the back, which is a fitty place for a burthen: we must take up our Crosses, as the Man did his sheep upon his shoulder;

and

and away with it, trudging after the *Lord Jesus*; some men lead their crosses gingerly as a Man leads his young Child by the hand, and so make no way; some take them by the wrong end, and are not able to lift them up; some leap over them, some fall upon them, and many fall under them, and all for want of this blessed Teaching of the Lord: let us therefore never leave this out of our Prayers, that the Lord would teach us the even numbring of our dayes, and give us to see that every day we live, whatever falls out in it, is a fitty day; and that our condition, take it all together is at any time of the day as good as any Man's living, and take his all together too: If he have money, I have health; if he have Children, I have wealth; if he have power, I have peace; if he have prosperity, I have grace &c. And so much for the third observation; I come now to the,

Doct. 4.

Fourth and last Observation in which I shall be brief, That the right numbring of our dayes is a special means to obtain true Wisdom; I shall endeavour to

give

give you clear demonstrations of the point in these following particulars.

1. He is a wise Man that minds his greatest concern in the first place; now he that numbers his dayes aright, that reckons of the shortness of time, he makes it his first business to seek the Kingdom of God and the righteousness thereof, he will take *Maries* part, and leave *Martha's* till afterward if there be time for it: Our Lord Jesus in his travel, *comes into a certain Womans House named* Martha, and falls a Preaching: *her sister* Mary, considers with her self that she might have time to provide food, when she could not have an opportunity to hear a Sermon, *and therefore she sate at Jesus feet and heard his Word*; Martha *was very busie in serving* and providing entertainment, and complains of her Sisters sleight and disrespect to his Person, and unkindness to her to suffer her to serve alone; Our Saviour gives her a check, and commends *Mary's*, entertaining his Doctrine, before *Martha's* entertaining his person; Christ loves that Men should look after their Souls, and not make such a bustle about their outward conditions to make them easie, and splendid, Luk. 10. 38

and

and delightful, but be content with such things as you have, such things as the house affords; as Christ would have been well enough, and have been better pleased with *Martha*, if she had sit down with *Mary* to hear the Sermon: if Christ gave such a check to *Martha* for her great love to his outward Man, because she neglected the good of her own Soul; what a severe censure will he pass upon many one day, whose care and cumber, and pains, and time, and strength has been mostly imployed about their own outward Man, and their Families, and Children, how to get them Bread, and Livings, and Portions; and in the mean while have made no provision for their long home, for Eternity, for their precious Souls, but let them lie at sixes and sevens, hunger'd, starved, defiled, naked and bare. He that reckons of the fewness of his dayes reasons and resolves thus; let me secure an interest for my Soul in the Lord Jesus, let me be assured of a kind reception beyond the Grave, and a mansion in Glory, and then if I have time, I may look a little after the World, but if I leave the former undone, I shall be undone for ever; I may leave the latter un-

undone and no great loſs, God will take care of my Children, he is bound to it; and for my ſelf, if I be in the meaner condition here, as we uſe to ſay to Children, no body will ask them, or tell them, when they come to be Men, what cloaths they did wear when they were Children; ſo when I come to Heaven, it will be all one then whether I had two coats here, or never a whole one, whither I lived in plenty here, or ſometimes was in ſuch a ſtrait that I did not know where to get my dinner; let my Soul be once in a ſafe condition, and then I am ſure there can be nothing much amiſs in other things.

2. It is a Point of Wiſdom to foreſee an evil, and to avoid it; *The Wiſe-Man foreſeeth the evil and hideth himſelf; but the ſimple paſs on, and are puniſhed.* He that numbers his dayes aright, that knows the ſhortneſs of time, the certainty and ſuddenneſs of Death, does prepare himſelf accordingly, he gets himſelf hid in the rock the *Lord Jeſus*; he has got an hiding place, ſo that when Death comes to ſtrike, and *Satan* watching for the Soul, and the Grave (which can never have enough) gape-

Prov. 22. 3

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ing for the Body; all on a sudden, the Soul is carried by Angels into *Abraham's* bosom, and the Body laid as seed in the Earth, (not detained as a Prisoner under the grave's power) *to be raised again a Glorious Body at the Resurrection of the Just*; the Soul is continually whilst here fortifying it self, by Faith and Repentance, and humility and self-denial, which are Armour of proof in every evil day.

3. He is a Wise-Man that knows how to carry himself suitably to his condition. The right numbring his dayes conduces much to this, as you have already heard, and therefore I need not enlarge upon this Head; only this, he reckons his time is so short that it never concerns him whether he be in an high or in a low condition; it's no matter where or how I sit, I am not like to sit so long; no matter what part I act, I shall quickly be gone off the stage, I can take any part that is allotted me; it's no matter how I buy and sell, or possess, for I must do all as though I did it not, because of the shortness of time: so that in short, as numbring our dayes aright is the fruit of Divine Teachings;

so

ſo it is the way and means to obtain Divine Wiſdom.

4. He is a Wiſe-Man that is well-read in antient Records and Hiſtory, and has a good reach with him about what things may fall out hereafter and manages himſelf accordingly. Now to number our dayes aright will put us upon a ſearch of the dayes that are paſt, what times have been before; and that which is, is but what hath been, and is gone and paſt, and ſo muſt what lies before us too; and therefore we ſhall be looking after ſomething that is laſting, & not ſo flitting and fading as theſe earthly things are: a Man that knows no more than the preſent day, will mind nothing elſe but the preſent things; will be alwayes muddling, and moyling, and ſcraping in the World, and never looks about him, to ſee what has gone before him, or what will come after him, which if he once did he would quickly come out of his muddy hole, and ſhake himſelf, and ſeek about for ſome ſurer foot-hold, ſome better ſtanding, ſome other imployment than what he is now engaged in, and taken up with.

5. He is a Wiſe-Man that knows things of deep reach and ſearch, of pro-

found

found enquiry, things that are out of other Mens thoughts, that never enter into their head's; the right numbring of our dayes will much help to this knowledg, for he that considers that time will quickly end, and Eternity presently begin which will never end, will begin to inquire what things are conversant and in use in the other world; and when he finds that Communion with God, beholding Christ in his Glory, freedom from all sin, the society of Saints, &c, is the condition of the place; he presently turns out Worldly thoughts and designs, and discourses about Houses, and Lands and Money, and Pomp and Glory and Pleasures, and dives into the Mystery of the Gospel, the Word of reconciliation, a Life of believing, the work and sealing of the Spirit, the priviledges of God's People *&c*, and falls upon studying the work of repentance, of self-denial, of mortification, together with all those works of meekness, love and charity, by which Persons are made meet to be partakers of the inheritance of the Saints in light; and are prepared for an Eternal state and condition: alas, saies he, why do you trouble me with these trifles as Eating, and Drinking,

and

and Trading &c. It's true they are of uſe in, and are calculated for this preſent infirm ſtate, and muſt have their place; but the main work and buſineſs is quite another thing, the uſages and cuſtomes of this World are quite differing from, and contrary to thoſe of the next; and therefore I muſt begin the life here that I expect to live in the next, and muſt be practiſing Non-conformity to, and living above this preſent evil World, I muſt come out of it, I muſt be out of Love with it, I muſt keep it at due diſtance, I muſt uſe it as not abuſing it, as if I uſed it not, that I may be ready and fitted for the condition and company of the World to come, when-ever the meſſenger of Death comes for me, which I am to expect every hour: *For I am commanded to watch alwaies with my loins girt about, and my light burning, that when my Lord comes and knocks I may open to him immediatly.* *Luk.* 12. 35, &c.

6. We count him a Wiſe-Man who is willing to be taught, and nothing like the numbring of our dayes will further that, it cures trewantry; he that does a thing as his laſt will be willing to do it the beſt way he can, and will be glad of any help; perſons that have difficult

busines to do which must be done in such a time, are ready to receive advice and take it kindly, and this does argue them to be wise, for willingness to learn is a sign of Wisdom, he is a fool that thinks he knows enough; how glad is a serious Christian that values time of an opportunity of receiving good, of being helped on his way, of a little cordial in time of fainting, of one that will take him by the hand when he gives a slip; he that knows the most is the most receptive of knowledg, and the ablest Christian readiest to take in more strength.

7. He is a Wise-Man who is able to give advice and counsel, and nothing does so much inable a Man in that as to number his dayes aright: what's the reason that we go to the Ancient for counsel but because they have had the experience of many dayes past, and they reckon but of a few to come, they look upon all the years they have lived, but as yesterday, and they reckon to Die to morrow; were I to chuse a Man for my Life to give me counsel, it should be one that makes Conscience how he spends his time, that will not trifle and idle away his time. The diligent good School-master does first of all teach the well-

well-uſing of time, when he is very ſevere if his Scholars do not come in the morning exactly at the time appointed.

8. We count him a Wiſe-Man that is of few Words, for even a fool when he holds his peace is counted wiſe; now he that values time and knows the pretiouſneſs of it is alwayes very thoughtful and ſtudious, what he muſt do in the next place, he is not for talking but for doing, his words are weighty and alwayes ſpoken in due place and ſeaſon; he has no ſuperfluous time for ſupernumerary words.

9. He is a Wiſe-Man that loves and keeps Wiſe-Mens company; he that meaſures time has none to ſpare to ſpend with fools; he that makes conſcience of redeeming his time, finds that he has not ſo much time as he would have with Saints, he has none at all for ſinners.

10. We count him Wiſe that minds his own buſineſs and meddles not with other mens, he that numbers his dayes, ſees that he has time little enough to manage his own matters in: It is obſervable that walking wiſely towards them that are without, and redeeming time

are put together, *Col.* 4. 5. *Eph.* 5. 16. of all Men he gives the leaſt offence: Two things offend the World, Firſt, When they obſerve your failings: Secondly, When you obſerve their's; Now the Man that ſpends his time conſcienciouſly, minds his own Paths, looks directly forward, he neither ſtumbles, nor looks on ſide to take notice of the falls of others; he looks to his own place and work that the Lord left him to do, *Mark.* 13. 34.

11. He is a Wiſe-Man in Scripture-ſence that fears God. *The fear of the Lord is the Beginning of Wiſdom*; Job 28. 28. *The fear of the Lord that is Wiſdom, and to depart from evil that is underſtanding.* Now none is ſo prepared for the fear of the Lord as he that numbers his dayes, it keeps the Soul in the continual awe and dread of the Almighty God: and the reaſon is evident and plain; for he looks upon the Lord as his Landlord, and himſelf as his Tenant at will, the rent he payes is but ſmall, and he is very careful to pleaſe his Landlord, turning out is troubleſome at the beſt, and upon ſhort warning it may be ſomewhat dangerous, & therefore hē judges it very reaſonable that he ſhould

Prov. 1. 7

ſhould continually ſtand in awe of him in whoſe power he abſolutely is as to his being and wel-being, as to his ſtay here, and his dwelling place hereafter; and thus much briefly for the proof of the point, one word of Application, and ſo I conclude this Text at this time.

Uſe.

One General exhortation from the whole; let us learn this Wiſdom of numbring our dayes that we may be Wiſe: has it been our evil that we have loſt much time, and have not put a due value upon it, let us now redeem it, repurchaſe it at any rate; the word ſignifies to buy ſome things back, a Metaphor taken from one that mortgageth his land and redeemeth it again, or from the practice and cuſtome of Wiſe Merchants, who uſe to buy their commodities whilſt fit time of buying ſerves, and whilſt the market holds, and having haply had great loſſes, or formerly ſpent their time idly or unthriftily do by their diligence ſeek (as it were) to buy back again the time that is paſt. The truth is, my Brethren, we have been great unthrifts, have ſquandred away

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ραζόμε-
νοι καὶ-
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Eph. 5,16.

a great stock and portion of time; time is now grown a scarce commodity, the price of it is risen; we are fallen into those hard times mentioned, 2 *Tim.* 3. 1. hurtful, heavy, damaging times; that as the Sea being infested by pirats, and the Earth being followed with male-influences from the Heavens, make times hard for the Body; so the scarcity of opportunities together with their ensnarements and molestations, adding the great suspension of Heavenly influence, renders the seasons of receiving good very difficult, hard to come by, and harder to be improved: besides this, the swifter motion of time now (because nearer to its center) meeting with an old, crazy distempered World, (all Persons and Things being grown worse than they were every way) does cause much detriment and spoil to both, as the speedy motion of a Coach in bad wayes makes the passengers knock their Heads together, and fall heavy upon one another that never intended it; the hurry of this last time does wear and weary out Persons and Things, throws Men and breaks them one over another, casts some into the grave, and leaves others I know not where, and causes such commotions,

χαεπὶ χαλεπά, *Dura, molesta.*

motions, mutations, and inflammations that it is much to be feared that the axletree of the World may catch fire which may not ſo eaſily be quenched but increaſe to the general conflagration of that great day mentioned, 2 Pet. 3. 10. *But the day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up.* I ſhall conclude my exhortation in the words of the ſame Apoſtle that immediatly follow, *ſeeing then all theſe things ſhall be diſſolved,* v. 11, (that time will bring matters to this paſs) *What manner of Perſons ought we to* 12, *be in all holy Converſation and Godlineſs, looking for, and haſting unto the coming* 14, *of the day of God wherein the Heavens being on fire ſhall be diſſolved, and the Elements ſhall melt with fervent heat, where-* 17, *fore (Beloved) ſeeing ye look for ſuch things be diligent that you may be found of him* 18, *in peace without ſpot and blameleſs, and ſeeing ye know theſe things before, Beware leſt ye alſo being led away with the errour of the wicked fall from your own ſted-faſtneſs;*

fastness; But grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ.

To him be Glory both now and for ever. *AMEN.*

FINIS.